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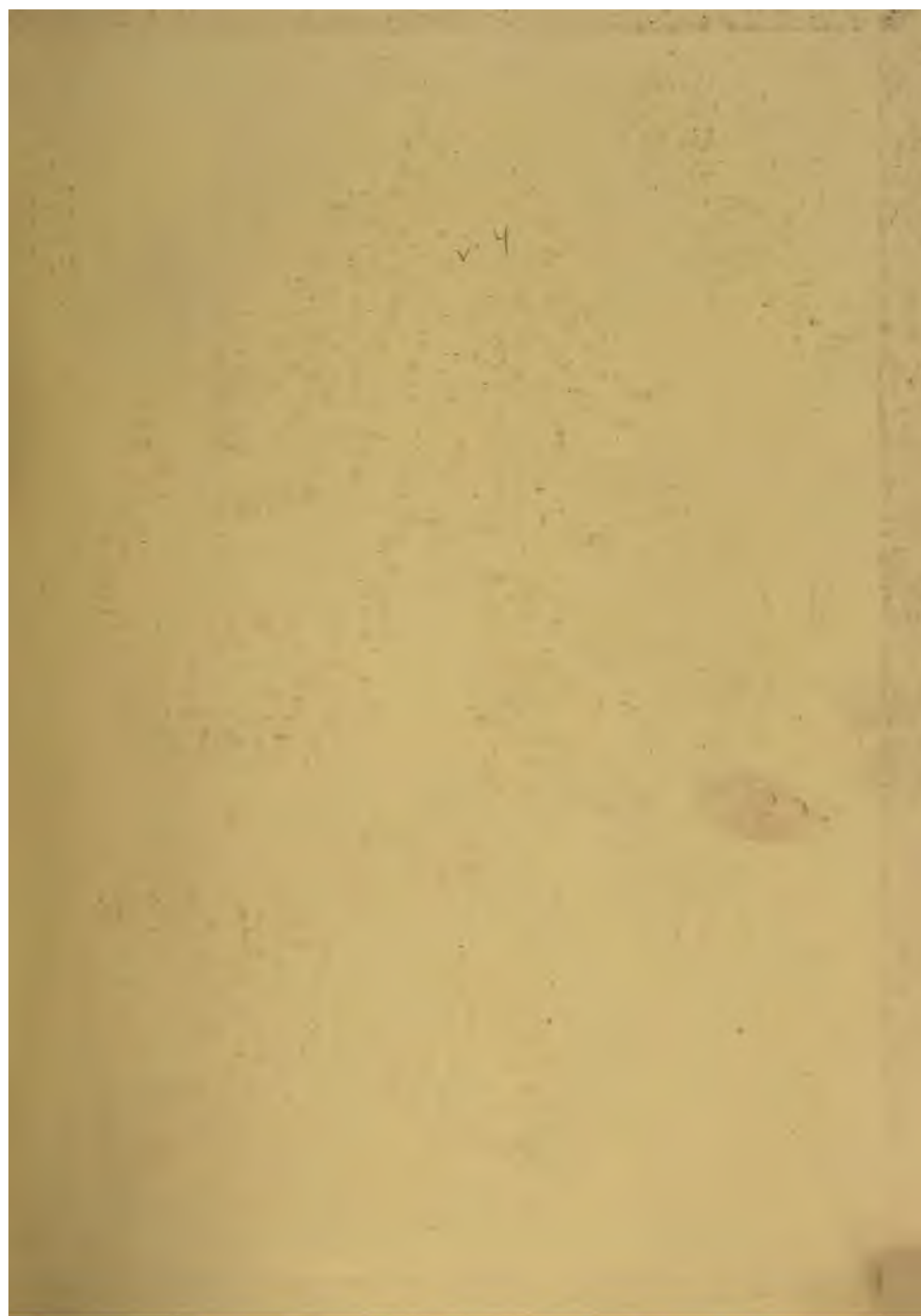
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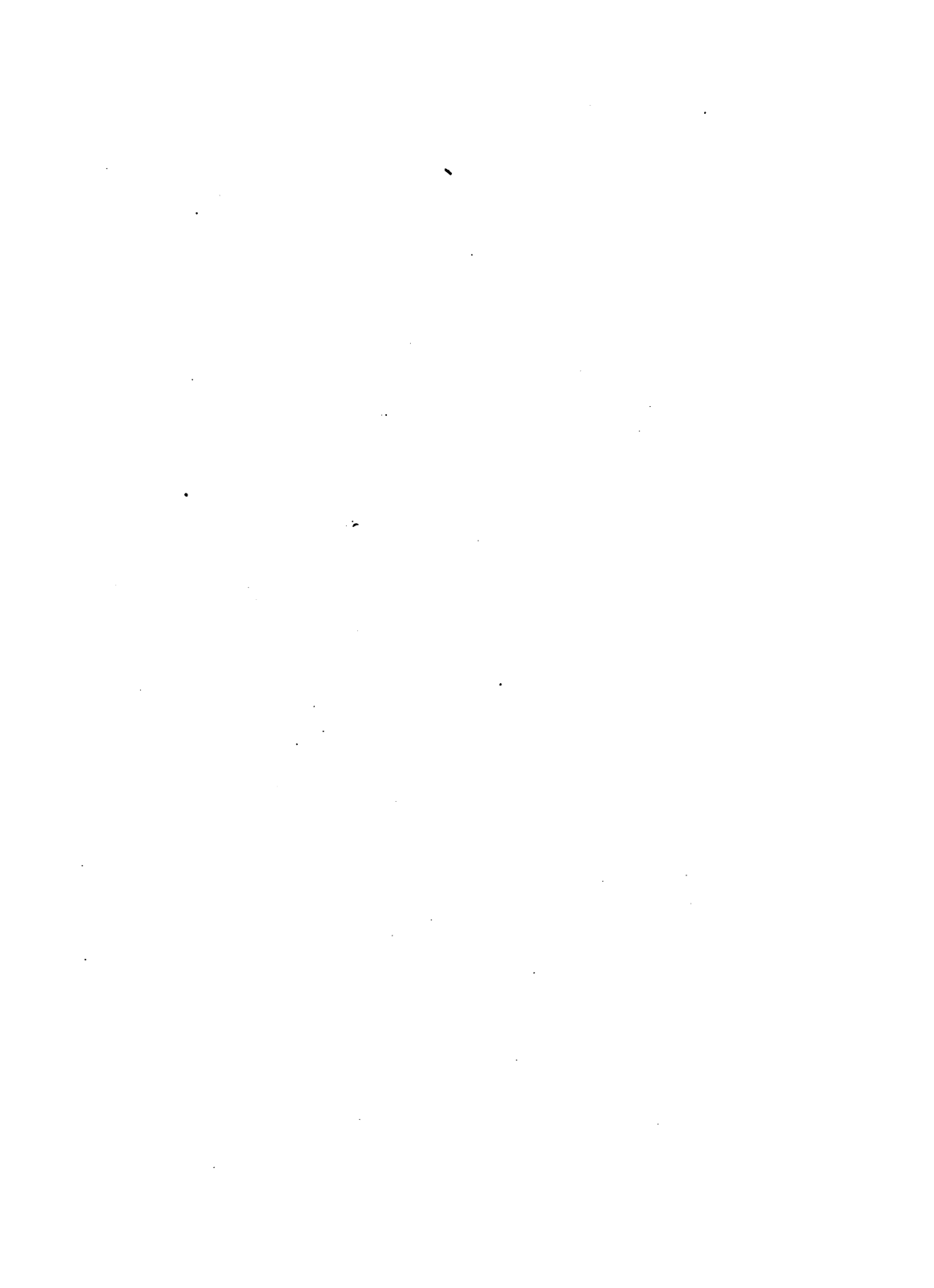
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v. 4



India's Women

THE MAGAZINE
of the Church of England
Zenana Missionary Society.

VOL. IV.



LONDON: JAMES NISBET & CO., 21 BERNERS STREET.
1884.

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Preface.



THE Publications' Sub-Committee send forth this new Volume of the Society's Magazine with some diffidence. The freshness and vigour which marked the compositions of our late accomplished Editor will certainly be missed by many of our readers. But there has been a sincere desire to keep up the interest and to sustain the permanent value of *India's Women*, and to make it an effectual means of advancing the Redeemer's kingdom.

Under the conviction that the 'Sowing and Reaping' Articles are in every sense the prominent feature of our pages, the Committee issued early in the year the following Memorandum to every Missionary of the Society:—

MEMORANDUM ON MISSIONARIES' ANNUAL REPORTS.

9 SALISBURY SQUARE, FLEET STREET, LONDON, E.C.

March 1st, 1884.

In view of the development of our work, the Publications' Sub-Committee offer to our Missionaries some suggestions with regard to their Annual Reports to the Parent Committee.

1. The importance of these Official Records of the Society's work can hardly be overrated. They are indeed journals, to be preserved and filed for reference in the Office among our permanent documents ; but they speak also to a much larger audience. It is by them that multitudes of praying friends are, through the pages of our Magazine, kept informed of what our Missionaries are doing, and enabled thus to spread the interest in our work.

2. Bearing this in mind, our Missionaries are invited to consider the necessity of taking pains with their Reports, and of systematically noting throughout the year such incidents and aspects of their work as may deserve a place in these official records. The Committee cordially acknowledge that in most cases this has already been done. If each Missionary will kindly realise that

this is her one official return to the Committee which is responsible for her work, and that in its published form it meets the eye and influences the life, perhaps of thousands, she will see the importance of bestowing upon it all the care and thought she can command.

3. The Magazine takes up the work of the Society in regular order ; and so that in the course of its six yearly numbers every Station has its place. The first two numbers in the year take up the North India Missions. The third and fourth numbers the Punjab Missions. The last two give reports from South India and China.

4. The Publications' Sub-Committee particularly request that each Report may be

- (a) clearly written on foolscap paper, with good margin, and that *one side only* of the paper be used.
- (b) fully dated, signed, and plainly addressed as follows: *The Secretary, Publications' Sub-Committee, C. E. Z. M. S., 9 Salisbury Square, Fleet Street, London, E.C.*
- (c) posted a clear three months before the Magazine containing it is to be published.

5. Our Sisters will be good enough to remember that since the re-formation of our Society the number of Missionaries has doubled, while the size of the Magazine remains the same. While, therefore, the Sub-Committee will do their best to avoid needless alteration, they have not always room to print the Reports word for word as they are sent. Every care is, however, taken that in any needful condensation no salient point shall be altered or omitted, and of course the unabridged manuscript is what is actually laid before the Committee, and preserved for reference in the Office.

6. The Sub-Committee earnestly desire that these Annual Reports may be valuable, not only as a faithful reflection of the work of their Missionaries, but also as a means of grace to readers throughout the world, and as a help in strengthening their zeal and increasing their efforts for the spread of the Redeemer's kingdom.

By order of the Publications' Sub-Committee,

W. HILL,

Chairman.

The Committee recognise the cordial response with which this appeal has been already met,¹ and no pains will be spared to make this part of our Magazine as graphic and as interesting as possible.

¹ May we, however, here emphasise paragraph 4 (b)? Will our Missionaries kindly note that (however other communications may be addressed), Reports for *India's Women* are to be sent, *not* to Hampstead *nor* to Harrow, *but to the Office of the Society only*. Even since the issue of this Memorandum this has not always been remembered.—ED.

The Index to the volume is fuller than heretofore ; and the Statistical Tables are now for the first time published in the Magazine Volume. They will make the book complete in itself.

And now we trust our readers will not let the six Numbers for 1884 lie neglected among old Pamphlets. We hope they will be bound and used. Our friends perhaps hardly know how a reference to the earlier Reports helps to an understanding of what our missionaries from time to time write home.

Our volume represents, at the hands of the Committee, Prayer and Pains. May it now receive, at the hands of our readers, Careful Study ; and if they will kindly note any points as to which our Magazine may in future be improved, and notify them to the Committee (addressed as above), they will be assuredly received with grateful and attentive consideration.

Our work is growing wonderfully. Here is a sample of what our Missionaries are able, in their less official communications, to write to us :—

‘ You will have seen from time to time what encouragement we have had in seeing one pupil after another come forward and confess her faith in the Lord Jesus Christ. . . . I rejoice to tell you that we have others very anxious to come forward. Some are young, and must wait a while ; some are at present hindered by family circumstances : but the desire to follow Christ has been expressed ; and in this we rejoice. To God be all the praise ! May the Holy Spirit bring His own work to perfection ! May He use us also more and more ! ’

All this calls for a corresponding increase, on our part, of pains and care and thought. While we try to make our pages as interesting as possible *India's Women* must always be a Magazine for the thoughtful and the prayerful, who will bring mind and pains and intelligence and sympathy to bear upon the concerns of the Redeemer's kingdom.

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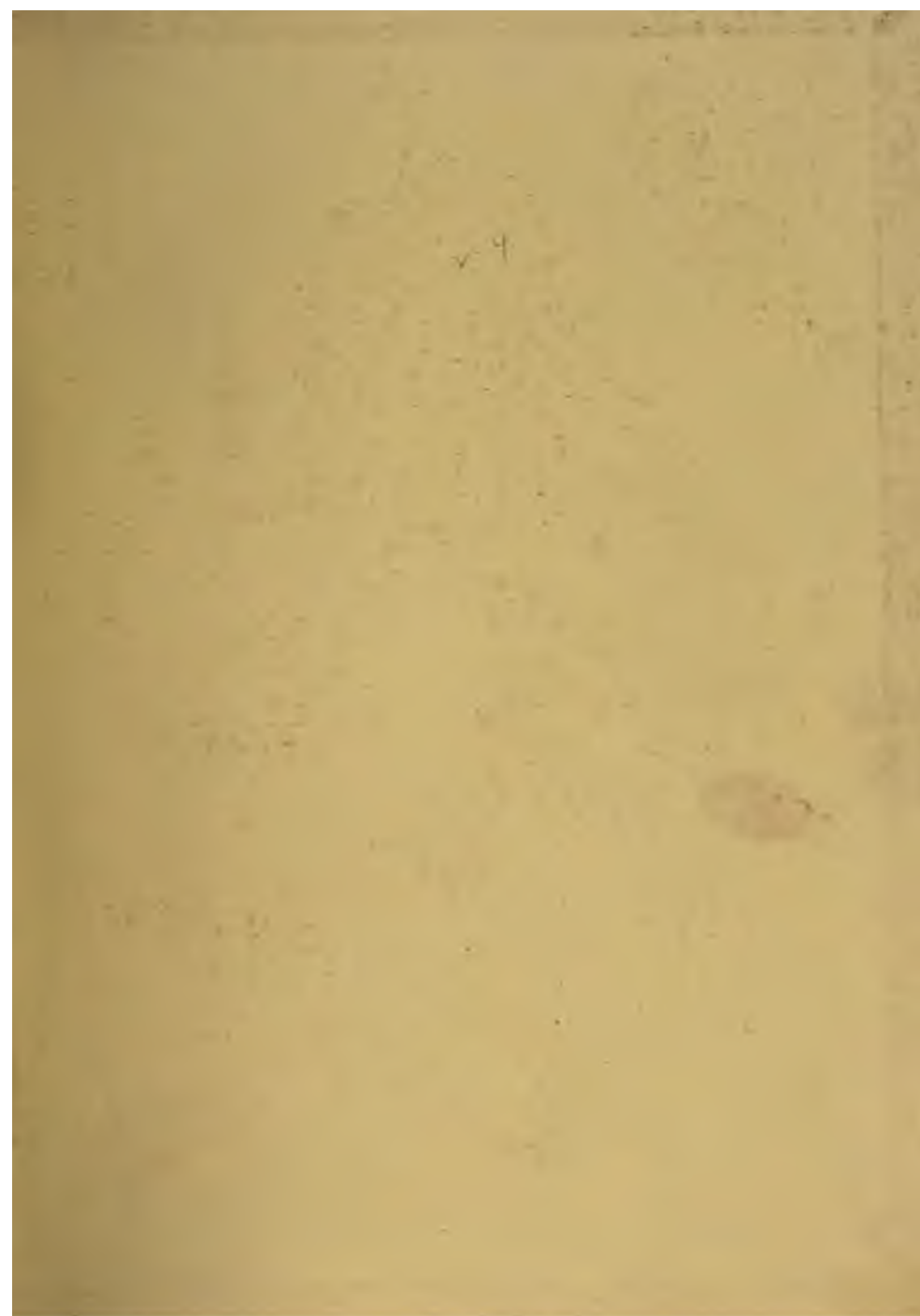
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India's Women

THE MAGAZINE
of the Church of England
Zenana Missionary Society.

VOL. IV.



LONDON: JAMES NISBET & CO., 21 BERNERS STREET.
1884.

Statistics of Mission Stations, 1884.

NAMES OF STATIONS.	No. of Zennas.	Missionaries.	Assistant.	Bible- Women.	Native Teachers.	No. of Zennas under Visti- tion.	No. of Zennas Pupils.	No. of Schools.	Pupils.	Normal or Boarding Schools.	Pupils.	Government Grants.			Local Subscrip- tions.			School and Zennas Fees.			Sales of Work.			Miscell- aneous.	Total credited in the Mission Accounts.				
												E.	A.	P.	E.	A.	P.	E.	A.	P.	E.	A.	P.			E.	A.	P.	E.	A.	P.
Calcutta—Normal Sch.,	2	3	3	1	1	86	103	1	118	2	118	2316	1	1	1834	0	5950	1	1	6718	9	6							
" Bengali	2	5	2	29	37	50	59	11	607	..	607	2317	0	0	1145	4	3	1377	3	3	..	..					
" Mahomedan,	2	3	2	2	37	50	59	..	..	..	..	1152	0	0	84	10	0	..	..	101	3	3	1287	13	3
Agurarah,	1	3	1	7	23	55	4	4	63	..	..	2340	0	0	128	9	3	109	12	3	..	..	3067	5	6
Barrackpore,	1	3	1	19	50	89	11	919	..	..	..	2340	0	0	77	0	0	325	15	0	..	..	1586	8	0
Buxidun,	2	1	1	5	12	12	12	2	80	..	..	600	0	0	160	4	0	..	..	973	5	0	900	15	0
Krishnagar,	2	1	1	12	12	12	12	2	80	..	..	600	0	0	191	8	0	109	7	0	..	..	900	15	0
Bhadrupur,	3	1	1	12	60	85	6	154	..	..	..	..	..	..	25	4	0	52	8	0	..	..	127	12	0
Hingapore,	3	1	1	7	21	34	4	90	..	..	..	674	1	0	48	2	0	713	12	0	..	..	1555	3	0
Jabalpur,	2	1	1	8	79	124	5	131	..	..	..	210	0	0	96	0	0	317	14	0	..	..	681	7	3
Miraj,	2	1	1	8	27	36	4	120	..	..	..	210	0	0	96	0	0	317	14	0	..	..	681	7	3
Amritsar—Alexandra Sch.,	3	..	..	2	2	91	84	12	325	1	65	990	0	0	2583	13	9	79	14	0	..	..	6136	4	3
" Zennas,	3	..	..	7	12	91	84	12	325	1	65	1200	0	0	2583	13	9	79	14	0	..	..	6136	4	3
" Lady Lawrence Schs.,	2	2	2	3	3	3	3	8	237	..	..	1092	0	0	36	0	0	845	12	6	..	..	191	1	0
" Hospital,	2	2	2	3	3	3	3	8	237	..	..	1092	0	0	36	0	0	845	12	6	..	..	191	1	0
Batala,	2	2	2	3	3	3	3	8	237	..	..	1092	0	0	36	0	0	845	12	6	..	..	191	1	0
Jhandiala,	2	2	2	3	3	3	3	8	237	..	..	1092	0	0	36	0	0	845	12	6	..	..	191	1	0
Jalandur,	2	2	2	3	3	3	3	8	237	..	..	1092	0	0	36	0	0	845	12	6	..	..	191	1	0
Peshawur,	2	2	2	3	3	3	3	8	237	..	..	1092	0	0	36	0	0	845	12	6	..	..	191	1	0
Kangra,	2	2	2	3	3	3	3	8	237	..	..	1092	0	0	36	0	0	845	12	6	..	..	191	1	0
Dharmasala,	2	2	2	3	3	3	3	8	237	..	..	1092	0	0	36	0	0	845	12	6	..	..	191	1	0
Kharakabad,	2	2	2	3	3	3	3	8	237	..	..	1092	0	0	36	0	0	845	12	6	..	..	191	1	0
Karachi,	2	2	2	3	3	3	3	8	237	..	..	1092	0	0	36	0	0	845	12	6	..	..	191	1	0
Madras—Hindu :	1	1	1	1	52	52	1	16	25	..	..	180	0	0	..	..	..	700	0	0	..	..	700	0	0
" Mahomedan,	1	1	1	1	27	57	3	156	..	..	..	183	0	0	20	0	0	120	0	0	..	..	352	0	0
" Black Town,	1	1	1	4	24	43	3	147	..	..	..	183	0	0	20	0	0	120	0	0	..	..	352	0	0
Munimipatnam,	3	2	2	5	60	140	4	238	1	12	698	5	0	..	386	6	0	..	..	1084	11	0	1084	11	0		
Bazwada,	2	2	2	..	49	107	9	308	..	..	268	8	10	..	0	15	9	..	..	269	8	7	269	8	7
Ellore,	2	2	2	..	2	6	2	86	..	..	58	0	0	12	0	0	..	..	..	70	0	0	70	0	0
Amalapur,	2	2	2	..	26	55	4	177	..	..	337	0	0	168	0	0	..	..	..	130	0	0	130	0	0
Tinnevely,	2	2	2	8	30	51	1	30	..	..	388	15	0	..	..	..	..	..	..	415	7	0	415	7	0
Palamcottah, Sarah Tucker,	2	2	2	21	609	521	1	10	..	..	26	8	0	..	..	..	..	..	..	..	..	..	92	12	10
North Tinnevely,	2	2	2	13	181	110	5	467	..	..	15	2	10	7	0	0	10	0	..	..	..	..	92	12	10
Trevandrum,	1	3	4	10	14	14	2	166	..	..	60	0	0	..	..	..	..	76	6	..	..	..	136	6	0
Cotayam,	2	2	2	1	..	..	..	..	..	..	100	0	0	160	0	0	..	..	..	..	..	..	330	0	0
Trichur,	2	2	2	2	40	18	1	25	..	..	..	..	..	135	12	0	10	11	0	..	..	..	146	7	0
Ootacamund,	1	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Footchow,	1	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
TOTAL,	66	33	83	179	1785	2041	122	4466	4	93	16070	1	9	6600	12	10	6376	15	3	6431	11	6	7819	14	6	49399	7	10	or £4860

INDIA'S WOMEN.

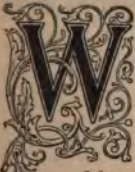
VOL. IV.

JANUARY—FEBRUARY.

No. XIX.

A New Year's Promise.

'From this day will I bless you.'—HAGGAI II. 19.

E heartily wish our readers 'A Happy New Year,' and we know no better way of sending our greetings than by giving them a *New Year's Promise* from our gracious God. May it be fulfilled abundantly to all our friends! Individual blessings, family blessings, congregational blessings, spiritual blessings, covenant blessings, yea, and 'unexpected blessings' too, all these are wrapped up in these few sweet words, 'From this day will I bless you.'

But what mean the words 'From this day'? Verse 18 tells us. From the day when they set to work in real earnest to build the temple of the Lord. Here is a lesson for us! That is our work now. All Christ's people are to be 'temple-builders.' The Lord Himself has laid the foundation, 'which is Jesus Christ' (1 Cor. iii. 11). We are to work hard at building in upon this Foundation precious stones. We are to go to the quarry, and to hew, and to shape, and to work until our stones are fixed by firmest mortar on the one foundation, so as never to be disjointed more. The world is our quarry, and our work is to win souls to Christ, that they may by faith be knit to Him as the stone is to the foundation on which it rests.

Thus Christ's spiritual temple will be reared: and thus we, the builders, shall be blessed. 'From this day will I bless you.'

But there lies hid in this figure a reference to our especial work among the women of the East. David suggests it in his touching prayer (Ps. cxliv. 12), 'That our sons may grow up as the young plants, and that our

daughters may be as the polished corners of the Temple' (P.B.V.),—'corner pillars' Dean Perowne has it. What a beautiful link have we here between our New Year's work and our 'New Year's promise'!

Our work is to reach the 'daughters' of the East and to win them for the Lord Jesus, to build them in upon the one foundation; and these are they for whom David prays that the Lord would make them 'corner pillars,' yea, 'polished corners' of His temple, each one reflecting the dear Master's image, each one, like a pillar, not only standing firm herself, but acting as a support and a stay to others.

'From this day will I bless you.' The Jews had had this work in hand these fifteen years; but they had gone to sleep about it. They had been only faint, timid, half-hearted. Haggai is sent to wake them up! 'Be strong, . . . saith the Lord, *be strong*, . . . BE STRONG, all ye people of the land, saith the Lord, AND WORK: for I am with you, saith the Lord of Hosts' (ii. 4); and He adds, and to us, dear readers, if we put by our timidity and half-heartedness, and bend ourselves in real fervour of spirit to this blessed work, He will surely fulfil it,

'From this day will I bless you.'

The New Year. 1884.

HITHER, from the boundless vast
And the dim receding past,
Welcomed through the wintry blast,
Steps the blithe New Year.

Comes it to us silently,
As with throb of joy we see
Stretching to Eternity
Pathway of our life?

Nay, it calls to us, 'Arise!
Upward, yonder gleams the prize
Which to faith's expectant eyes
Jesus holds in view.'

Hearing, we at once obey,
Gird us freshly for the way,
Only be Thou, Lord, our stay
As we journey on.

May we closer to Thee cleave,
Added grace from Thee receive,
On Thee, by Thee, for Thee live,
And we crave no more.

We would every wish and thought
Nearer to Thyself were brought,
And in Thy sweet likeness wrought,
Always breathe of Thee.

Then shall cry of human woe
Wing our feet for Thee to go,
And with outstretched hand bestow
Freely for their need.

Fill us with Thy holy calm,
That from harass and alarm—
Wily foes that work our harm—
We may walk secure.

Blessed Spirit! lead us on
Till the wished-for goal be won,
There where, brighter than the sun,
Jesus reigns for aye.

M. B.

HORSFORD VICARAGE.

*'Bring them unto Me.'*¹

I SHOULD like to ask for a time of silent prayer before you hear these words, for my whole heart's desire is that they should be recognised and heeded as the Master's voice—as the silver trumpet put to the lips of His priests at His command, through which the summons to war sounded over the whole camp. It is a summons to sacred war which I desire to sound to-day; but it will be of no avail if it is sounded to deaf ears; therefore let us ask in silence, 'Lord, open my ears, that I may hear.'

'BRING UNTO ME.' These are sovereign words—the words of a King, who repeated this short command three times. May He repeat it again to-day, in such irresistible force that many shall be constrained to obey, and that from this meeting may be gathered many a heart prepared to

¹ A paper read at the Christian Women's Union Conference, Clifton, September 1883, by Sophia Nugent.

bring Him what He pleads for, and to put themselves at His disposal for the work in the mission field!

'BRING HIM UNTO ME.' You know of whom He said it first. You recall the story in Mark ix. As the Lord Jesus came down from the Mount of Transfiguration, there met Him a poor distracted father, in agony over his only child. Jesus tenderly listened, and then said, 'Bring him unto Me.' At first the case seemed worse than ever, and the child was thrown down again, and he lay as dead. But 'Jesus took him by the hand, and lifted him up, and he arose; and He delivered him again to his father.'

Jesus first speaks this command over our worst; of whatever we have of most hopeless, most miserable. Do you say, 'This has nothing to do with the summons to His work which we have met to hear'? But it has a very great deal to do with it. There is nothing which He can accept from us till our worst has been brought to Him. Even here there may be some who have forgotten this, and may be thinking what *service* they can bring who have never brought their own *selves*. 'First gave their own selves'—that is God's order. Would you bring flowers and fruit of your toil, like Cain, and forget the sacrificed Lamb? May the Lord the Spirit breathe over our gathering now, and wake up any who have not heeded this command to say, 'Lord, I give myself now. I have been trying for my cure by service, but now I come to Thee as I am, hopeless in myself, and plead Thy death, Thy blood.' And even now Jesus will take you by the hand, and lift you up, poor struggling defeated child, and send you home a new creature, with life eternal possessed, justified by His blood, reconciled to God by His death, and saved by His life.

But the command does not stop at salvation from the *penalty* of sin. The poor lad surely also represents a soul chained by the *power* of sin; and to all here who have been saved from its penalty His voice sounds again with all the emphasis of His resurrection strength, 'Bring unto Me!' Bring to Me what you cannot cure—your disastrous life; bring it to Me in open confession that you yourself are absolutely helpless. Will you? for He wants sanctified workers. He wants those who have been rescued from the sudden onslaught of the passions which threw them into the very fire, and have brought them into the deep waters of trouble. He wants those out of whom He has taken the demon of self-will which has spoiled their life. He wants those in whom He has planted the new principle of life alone in Him. Does any one say, 'Jesus cannot do all this for me'? How *can* you know this until you have done His bidding and 'brought them unto Him,' and laid and left them at His feet? Obey, and then tell us whether He can or not! I cannot but dwell upon this point—perhaps longer than

some will think necessary—because I feel so deeply that this point settled at first will save an immeasurable amount of future pain and disaster. If you go forth to His field, with not only yourself brought to Him, but your self-will, there will be no room for quarrelling with circumstances; all the fret against uncongenial fellow-labourers will be averted; all the self-seeking which has, alas! often brought shame upon His cause will be saved. All the restless, fretful spirit of insubordination which so injures the work will be avoided.

Do you imagine that your will being brought to Him will make you an enervated, weak-minded being, with no spring in you, and that it will take all occasion for exercising common-sense out of you? Oh, how far from it! for it is an exchange of will, not a loss of will, and God’s will sways within you now. Do you call St. Paul an enervated Christian? Yet, whose will was more completely submitted to his Lord than his was? Count the number of times he speaks of ‘the will of God.’ It is St. Paul who speaks with most emphasis of ‘submitting yourselves’ and ‘yield yourselves.’ If we are to ‘bear the vessels of the Lord’ that the heathen may drink and live, we must above all ‘be clean’ from this self-will which so often ruins or stains our work for Him.

He cannot employ those in His service who have not obeyed this elementary and fundamental command of ‘Bring him unto Me.’ Oh, obey to-day, and bring your most hopeless, your worst!

But He commands again: ‘BRING THEM UNTO ME.’ This time it is spoken to His own disciples. A hungry multitude was around Him, and He had compassion upon them, and He longed to supply them. But there were only five loaves and two small fishes, and what were they among so many? Yet He had said, ‘Make the men sit down,’ leading them to expect a meal. And now, if He means to feed them, shall not the disciples begin at once to give their little store, for it is towards evening, and no time is to be lost? Wait! He says, ‘*Bring them unto Me,*’ and the disciples give over to Him their last crumb, and stand empty handed, face to face with Him, absolutely destitute. Then His voice speaks again in unrecorded words of blessing.

‘One look to Heaven unlocked the hidden hoard,
Christ entertained five thousand at His board,
Deep in the wilderness; and their distress
Was but an opportunity to bless.’

Now He gives them back what they had committed to Him, and lo! having passed through His hands, it is enough for all, and all eat and are filled, and the disciples have more left for themselves than they had before they resigned all their living into His royal hands!

A hungry multitude is before Jesus to-day. His eye scans them all. He numbers them—four hundred millions of Chinese, more than three hundred millions of India, unnumbered millions of unknown Africa, all are hungry; and the throngs of other heathen countries, Mohammedan countries, Romanist countries, besides the scattered people of His own possession, all famishing.

‘Dying, dying, dying,
In deep and dark despair;
In speechless sorrow lying
In wan and weary care.
No God, no Christ, no hope,
In rayless gloom they grope;
And dying, dying, dying!’

He sees them all; they are not only ‘millions’ to Him, but separate individuals, each with a soul whose price was only to be reckoned by His blood, and He says again, ‘I have compassion on the multitude;’ and then His heart turns to His disciples, and He says, ‘I shall reveal My compassion through them,’ and He says, ‘Give ye them to eat,’ and appoints twelve workers to five thousand. (If that be His proportion, how terribly short of it we are as yet!) But you say, ‘He has never said that to me.’ Have you ever listened? and would you be willing to hear Him say it?

This is what I long that this simple paper should do—should put you into the attitude of listening. You, dear, bright, young girls, who know the Lord Jesus, will you be still enough to allow Him to say it? Are you near enough for Him to be able to say it?

It may be impossible for you to go at once into His distant fields; but what I plead for is that you should allow a missionary life to present itself as possible for you; that you should say, ‘Ready to do whatsoever my Lord the King shall appoint;’ and, perhaps, it may be work in the heathen harvest-fields. Will you think of it now? and ask yourselves, ‘Am I ready to follow the Lamb whithersoever He goeth?’ Oh, who from this gathering will respond and say, ‘I will go!’

The very next thing to do is to begin to live towards the mission hope. Reckon up all your resources, as the Lord asked His disciples, ‘How many loaves have ye?’ He does not want you to be ignorant of what you possess. Count up all bravely and honestly before Him—your good education, your quick fingers, your ready memory, your accuracy in accounts, your perseverance; count all, leave nothing out, and then listen, and He will say, ‘Bring them unto Me.’ Bring them now in your will, with the definite object of His using them to feed hungry souls.

He does not want you to ignore your gifts, nor to pretend that you have no talents; but He does want you to bring all to Him, and stand face to face with Him, in the humility of knowing that all are His. He is prepared to make use of everything, however small, which is brought to Him. But He must have personal contact with you first; and you must have deep long looks of love into His eyes. Nothing inspires like meeting His look. It made Gideon strong to dare anything, and the poor woman able to confess her healing. What follows? Dear ones, His hand has to be laid on all, and you have to wait and see. You have given over everything into His hand; now act as if it were there. You are in the school-room still. Then how can you live towards the mission hope here? Do you say, 'If I hope for Hindustani or Chinese, what is the good of spending time over French and German?' Much good; for your ability in conquering these languages will be a great test of your ability to master the far more difficult ones. Your perseverance over them will be a splendid preparation for the intricacies of Eastern tongues, besides that the discipline of learning them lays the foundation on which you can build what is of more outward and visible use. 'Bring unto Me' sounds over every lesson.

But, besides this, allow your mind missionary food. Study all the missionary literature you can. Stir your hearts with the noble lives of missionaries whose work and names have become immortal, because they lived with one aim—'the heathen for Jesus!' Do you remember how Mrs. Hinderer's missionary hope first began at twelve years old? Then, have you a missionary working party? Attend it, and regularly, and let your stitches there be the best you have ever set! If you have none, start one, and quicken others by your enthusiasm. Your missionary desires will grow and deepen by being nourished and cherished. They are like a plant, which must have soil to grow in, and constant watering. Love is ingenious, and will soon discover ways. Have you ever thought of copying texts in Hindustani and other Indian languages? Get some of them,¹ and the accuracy and quick-eyedness which they require will be another excellent bit of training. But, above all, feed and strengthen your own faith and love by the Word of God. It is by it that you can become 'thoroughly furnished unto all good works.' Share all you learn, and you will double your knowledge by spending it.

And then there is prayer. Join a missionary prayer-union, like that

¹ Miss H. Lanfear, 42 Russell Street, Reading, has lithographed outline copies for sale at 4d. and 6d. each; she also lends patterns to copy, to be returned to her with the texts when completed. Outlines of texts also appear from time to time in *India's Women*.

one for the two hundred millions of Chinese women, or the Church of England Zenana Missionary Society's weekly concert for praise and prayer.

Others may be able to offer now, and begin training at once. Others will tell more practically than I can do of the facilities for entering on such training: either going into higher education, to be more fitted for the High Caste Girls' Schools for India which those already established for boys are making such an imperative necessity, and which even now the clever and cultivated Romabai is pleading for; or as medical missionaries, or missionary nurses, not less needed. There are openings for the developing of every faculty now, such as have never before been known. But I would earnestly plead this thought, that whether able to take advantage of them or not, remember, it is not the positive knowledge which is all that is needed but that the underground work—the training, the self-discipline in the commonest things—will tell throughout, and on them the quality of your knowledge will entirely depend. If you direct yourself to be accurate and persevering in every single little daily thing, you will be a more polished and effectual instrument in your Lord's hands, and also be better fitted to lead and instruct others. Unseen work done thoroughly is one of the best preparations for His work. Do not ask, Where is the need of culture? Culture, if along with a burning love to Christ, has a splendid sphere. The Lord wants both loaves and fishes brought to Him: loaves—the result of much toil and patience, sowing, reaping, garnering, crushing, kneading, baking; fishes—the natural spontaneous quality (so to speak), which has not been touched by man—the loving heart, the sympathy, which are His inborn gifts. Yes, both of loaves and fishes, He says to you now, 'Bring unto Me.' All are needed, and it is with all combined that the multitudes are fed.

But there may be some prepared to go at once, who stand now with loosened ties ready. China can give plenty of work at once for any who are burning with desire to gather in for the Lord of the Harvest from His distant fields. Do you know of fifteen hundred counties without any Christian teacher? and has it struck you yet that *you* may be one of the fifteen hundred workers now being pleaded and prayed for? or one of those for whom the opened Zenanas of India are ready? Do not go away and say, 'He has not said it unto me!' For He is sounding it out far and wide, and others are responding. Thank God it is so, and that such a society as the Church of England Zenana Missionary Society is able to report that their missionaries have been doubled in three years.

'BRING THEM UNTO ME.' A royal command, remember. Oh, bring now in spirit and will, and see how He opens your way! What you bring

He blesses, even before you spend it, and He may use it at once or He may have 'waiting' for you to learn. Bring them to Him, and then leave them there, and live towards the mission object. I know one who, in the fulness of her consecration, offered herself to Him for foreign work. How did He answer? By sending her to an isolated position, surrounded by the most dulling, chilling rationalism, without one single Christian friend. Surely it was His acceptance of her offer, and that He led her there, both to test and strengthen her own consecration, and also to prove that He can keep her warm in such an atmosphere before proving it to her in the deadening, chilling atmosphere of heathenism, which she had given her life to face. Or think of another, who offered herself to Him at twenty years of age. Year after year passed, but still home duties held her fast, and she ungrudgingly fulfilled them, all the while cherishing the mission hope. Thirty years passed, and at length she was released; and now she is in the heart of China, her age enabling her to enter where younger ones would have found barriers, and they follow in after her; and so the very age gained by waiting proves a new talent.

That is the spirit we need! To give ourselves wholly in spirit, and then to cherish and nourish the thought with a heart to take advantage of every opportunity, and with eyes quick to see His way.

There is one further command in the same words from the Royal Master. Again he speaks: 'BRING THEM UNTO ME.' Of what is this spoken? 'Ye shall find an ass tied, and a colt tied whereon never man sat: loose them, and bring them unto Me.' We may consider this command to cover our best; for you know the estimation of an ass in Palestine—not as we reckon it now, but something of value, of positive property; in short, anything which is our wealth.

Now I turn with this word to the mothers here. For, over and over again, when the loving, bright girls' heart has been touched with His love, and she sees that He is worth the best she has to give, it is the mother's hesitation which steps in and refuses to let her go, and crushes the dawning wish. O mothers, do you know what you are doing? I plead for Him, as the friends of old pleaded for their friend, that 'He is worthy for whom ye should do this'! Among the Thibetians every second son is put aside for the service of the gods, and supported by his family; but you do not think your God worthy of your best! Of old He refused to receive in sacrifice anything which had a blemish; and the firstborn was His, claimed for ever in remembrance of the deliverance from Egypt. That was His claim on the Jews; and compare with *that* deliverance the one which He has given you, and, in proportion to it, what should His claim

be now? Do you take the redemption, and refuse to listen to the claim founded upon it? Have you ever stood by one of those strange, fascinating Druid circles, silent witnesses to the claim of sacrifice pressed upon a fearing people? I have asked myself at such a spot, Do I yield as willing a sacrifice of my best, as they did, who were prompted by fear?

O mothers, blinded mothers, what are you doing? You say, 'But my daughter's education, my daughter's rank and position, all unfit her for missionary work.' No, that is not fully what is meant. Isn't it really, 'All these things make her too good for Jesus'? We tremble at the words 'too good for Jesus'; but are they not true in fact? 'My daughter's gifts make her too good for the use of Him who gave her the gifts'—is not that a painfully true translation of your reluctance? 'She will shine in the world,' you say, pointing to the beautiful face, sparkling with light, and popular wherever she goes; 'but this one will never get on in the same way, perhaps she may choose a missionary life,' pointing to the quiet, plain sister. God does choose the despised; but He never meant you to offer Him the despised.

But there is something behind still. Not only her talents, her beauty, but her *gold* make it impossible *she* should be a missionary. O friends, how awfully Satan has blinded when he can make the very wealth which should be the means of enlarging the Lord's kingdom the means of hindrance! Is it not a strange and solemn fact that so few of the missionary workers are able to go out at their own charges? and that those who have the silver and the gold have not the heart to go? In one of the greatest mosques in Constantinople the dome is covered within with gold. As you gaze up steadily into its glittering ceiling, you catch the feeling of an outline of a figure. As you gaze, it becomes more distinct, and at last you can distinguish the form of the Lord Jesus. You wonder to find Him in a Mohammedan mosque, and then you hear it was once a Christian temple. The Moslems came and took possession, and because they could not destroy the figure they painted it out with gold. O friends, thousands are doing the same thing to-day, and effacing the Christ with gold, covering Him out of sight with your wealth, and driving Him from the temple which you consecrated to Him. But, sooner or later, the sacred form will win through the gold, and proclaim His claim to the temple; shall it be with your will or against your will? Shall the child you dedicated to Him, and taught of Him in childhood, and then effaced Him in her with your gold—shall she stand out a witness against you of your sacrilege? Or will you, while there is time, recognise that the temple is His, and consecrate her to His use?

'BRING THEM UNTO ME.' He gives you the power to do it. He will not take by force what you will give by will. Will you now resign the fair treasure, on whom as yet no other hand has been laid, while yet the world has had no use of her, and then leave it to Him to make what use He will of her, so that if her heart turns to the mission field you will not scorn and stifle, but nourish and cherish, the springing hope. I know one family whose six little daughters are all held in trust for the Lord, and the joy of that household is what many a half-hearted parent would covet.

It was Moffat's mother planted the first missionary seed in her son's heart, by reading him missionary stories in the winter evenings. Then as to the honour. Is there no honour and glory in it? Is there not, even now, a halo of sacred glow round the memory of the young girl who, at nineteen years of age, gave her life to the Maoris, and was only called home the other day, after sixty years of service, leaving thirteen of her own family dedicated to mission work in New Zealand? Is there no crown round the veteran missionary Moffat, who for sixty years gave his life to the Bechuanas? Why, even for the honour of such a life it is gained, and a worldly paper gives an article in his praise, extolling him in language which it bestows upon few.

And what of the return He gives? If He says, 'Bring unto Me' of your *worst*, as HEALER, He restores a new and healed child to his agonised father. If He says, 'Bring them unto Me' of your *least*, as MASTER He blesses, and multiplies, and feeds thousands by the hands who brought it to Him. If He says, 'Bring them unto Me' of your *best*, as KING He uses it for His triumph. The one solitary triumphal day of the Lord on earth was given Him by obedience. Did that man regret his willing gift then? And is it no incentive to us to think of furnishing the means for the triumph and glory of Jesus?

Yet once more He used the word 'Bring.' It was on the resurrection shore, and there the disciples stood, with the fruits of their obedience to His sovereign word of 'Cast the net and ye shall find,' displayed before Him. Will there be any scene like that between you and Him on the early morning of Eternity when we meet Him face to face? And if by His grace we have such fruit to lay at His feet, it will not be upon it that we shall feast and be satisfied; but it will be His hands which shall provide and prepare the first provision, so that there, as here, from first to last, we shall be beholden to His grace, and to His grace alone, for the heart to love Him, the hand to serve Him, the success of our net casting, and the provision to sustain.

Lord, let this be a consecration meeting in its fullest sense, when Thy

priestly breathing through the trumpet of Thy servants' words shall sound, 'Bring unto Me your lowest, your least, your best,' so irresistibly that we shall unitedly obey, and, leaving all at Thy feet, exclaim, 'He shall live, and to Him shall be given the gold! Yea, my gold, my mind, my life, my child!'

Sowing and Reaping, or Labour in the Field.

'In due season ye shall reap, if ye faint not.'

'He is faithful that promised.'

REPORTS FROM CALCUTTA.

STATISTICS.

NORMAL SCHOOL STAFF.

<i>Lady Superintendent,</i>	MISS HUNT, 1883.
<i>Head Mistress,</i>	MRS. BYRNE.
<i>Second do.,</i>	Miss Adams.
<i>Mistress of Native Training Class and Central School,</i>	Miss David.
<i>Assistant do.,</i>	Binodini.
Pundit and Munshi.	
<i>Pupils, Normal School, 10; Training Class, 6; Central School, 118.</i>	

MISS HUNT'S REPORT.

'It will be rather difficult for me to write a report of the Normal School after being so short a time in it, but I will try and give you my first impressions of the work. Miss Condon left the school in such good working order,¹ that I have had very little trouble in taking up the work, and we are also especially happy with regard to teachers. Five of our girls are expected to pass out at Christmas, who will, I trust, make really useful Zenana Teachers, working for "Jesus' sake." It is pleasant to see that there is a practical interest in Mission work among the girls; they have collected and subscribed among themselves over twenty rupees during the past three months for Dr. Baumann's mission to the Chumars of Calcutta. We had a very interesting missionary evening at the Normal School on August the 7th—the first, we hope, of a series. It was got up with the special view of deepening the interest of our girls and their friends in missionary work, and so inducing more to offer themselves to be trained for it. Unfortunately, as it seemed to us, a heavy storm came on just at the hour we ought to have been assembling, so that many were prevented from coming who would otherwise have been here. Still, the room was well filled, and after the hymn, "Lord, speak to me that I may speak," had been sung,

¹ Miss Condon had, we regret to say, to leave India on account of her health in June 1883.

and the Rev. H. P. Parker, Honorary Secretary, had read the second chapter of the Acts, and prayed for a blessing on our meeting, he introduced Miss Editha Mulvany of Burdwan, who gave us a most interesting account of some of her Zenana experiences, and spoke some earnest words of advice and encouragement to our dear girls who are preparing for this great work among the women of India.

"The hymn, "Come, labour on! who dares stand idle?" etc., was then sung, and that part of the evening closed with prayer. Then came "tea and sociability," and it was very pleasant to hear everybody saying how much they had been interested.

"And so, it seems to us, it must always be: the more we know of what is going on in the Zenanas and among the little ones of India, the deeper will be our interest in the work. During the month she was in Calcutta, Miss E. Mulvany also held similar meetings in La Martinère and other large schools, by the kind permission of the superintending ladies. By this means we hope an interest has been awakened among the young that will help to fill up our ranks in the Normal School, and eventually to prepare efficient workers for the great harvest-field. At our second meeting at the Normal School, which took place on the 17th of September, Miss Neele, of Christ Church School, kindly gave the address, and seemed to give some of her own bright, hopeful spirit to her hearers.

"We had a gathering of about forty native Christian girls and women on Saturday evening, the 15th of September, to tea; they had a number of games, beginning with musical chairs, etc. I wish you could have seen them, they seemed so thoroughly to enjoy themselves. To me it is still a curious sight to see Bengalis playing English games, they do everything in such a different way, and their whole appearance, dress, etc., is so different.

"The Central School is very flourishing just now, and the children are full of interest in the pieces of work that they are preparing for the Exhibition in the winter. One little girl is embroidering a sari, and others doing wool-work of different kinds: they are always so proud to show how much has been done each day. We have been very much encouraged by visiting the homes of some of these children, to find how much they carry home of what they learn at school, and what a deep interest the mothers seem to take in the texts and hymns they repeat to them. I suppose all Missionaries find the same thing, but it is very striking to a new worker. For one little girl in the Central School we would specially ask your prayers. She is the child of parents of the beggar caste, and has been placed by them with very wicked people, with whom she is in continual temptation. She has been seven years in our school, and last year gained Miss Condon's prize for Scripture. She wants very much to come to us, and we are very anxious to rescue her, but in the present excited state of the native population, it is not considered wise to take her away from people who, however unfit, have been constituted her guardians by her parents. The poor little girl is now about eleven years old, so that we cannot hope to keep her much longer, unless we are able by any means to take her under our protection entirely. Our hands seem bound, but nothing can bind the Almighty One, so we must not despair of eventually saving her when His time comes. Meantime we encourage her to spend as much of her time here as possible, and she frequently slips back again after having gone home with the other children. One day she told us, "They mock me, and say I want to be a Christian." When we asked, "And *do* you want to be a Christian?" she answered so earnestly, "Oh yes." We may well hope that one day this desire will be realised. We hope our kind friends in England will send us the usual

box of dolls, etc., for prizes for these little ones; they look forward the whole year to the possession of these treasures. I may take this opportunity for thanking the kind friends who send the *Christian* here, and that one at Southborough who so kindly sent *Service for the King* to me while at Burdwan.'

ZENANA MISSIONARY STAFF.

BENGALI BRANCH.

<i>Zenana Missionary,</i>	.	.	.	.	MISS HIGHTON (<i>at home</i>),	. 1875
"	"	.	.	.	MISS EDITH HIGHTON,	. 1880
"	"	.	.	.	MISS GORE,	. 1881
<i>Assistant Missionary,</i>	.	.	.	.	<i>Miss Thomas (reappointed),</i>	1882
"	"	.	.	.	<i>Miss Humphreys,</i>	. 1869
"	"	.	.	.	<i>Miss Sarkies,</i>	. 1877
"	"	.	.	.	<i>Miss Speroos,</i>	. 1882

Native Female Christian Teachers—

For Zenanas: 8.

For Schools: 19.

Male Christian Teachers, 3.

Native Female Hindu Teachers, 3.

Hindu Pundit, 1.

Bible-woman, 1: Shornomoya (for Calcutta); monthly hearers, 180.

MISS GORE'S REPORT.

'It is at the close of a certain length of time, when we quietly look back and review the past, that we may best see the loving guidance and something of the wisdom of our God in the way that He has led. Our annual reports put us in the way of doing this; and, truly, as we look back on the year past, we can tell from experience that our Guide went with us over the mountains, often levelling those difficulties that, as we looked at them from the distance, looked so huge and overhanging, and gave us many times of joy and strengthening, so that we have great reason to lift up our hearts to God, and thankfully say, "Bless the Lord, O my soul: and all that is within me bless His holy name;" beseeching Him to pardon the times of mistrust and stumbling caused by looking away from our Light and our Salvation.

'Miss Highton mentioned in her report of last year that a second school was about to be opened in Dum Dum, in a good verandah given to us rent free by a Babu. Shortly after writing that, Miss Sarkies was able to open this school; the name of the *Parah* is Koticulla; there is now a well attended school there, and the fees are regularly paid month by month: three times I have visited this school with Miss Sarkies, and each time have much enjoyed the visit. The children attend well and regularly, and are well behaved. The school building is very picturesque. It is a long verandah, facing which is a sort of court-yard in which are bamboo poles, which support a jaffira (trellis-work), over which runs a creeper like a gourd, with vine-shaped leaves, giving the appearance of a bower. Within the verandah, on the wall, are hung several brightly-coloured Bengali texts. On the floor mats are spread for the children to sit on, and for the teachers a chair and moras or stools. The drawback at present in this school, is that we are not allowed to send a resident Christian teacher there; the teaching is therefore carried on by a Hindu woman, except

on those days that Miss Sarkies attends the school week by week. We desire prayer that the Babus may in time allow us to send a Christian resident teacher. I will not write more of the school, as it will be mentioned by Miss Sarkies in her report. In December 1882 Miss Thomas opened a school in Ramkistopore, a parah of Howrah district; this also is very satisfactory, and the children are attending well and paying their fees regularly.

'The beginning of this year has been marked in our Mission work by the death of Miss Beglar. Jesus called her to Himself on the 2d January. An "In Memoriam" to her has been written in our magazine of March and April. Very much is she missed, both by us and her pupils.

'I shall never forget the lull in the schoolroom at Kashariparah (her school) when we told the children of their dear teacher's death. Often and often have I heard remarks made by her pupils, some of whom were given over to me, in remembrance of her teaching and of their regard for her. I knew her but a short time, yet it was long enough to find out how much she loved her Mission work. When I went to see her in the hospital, shortly before her death, she was so interested in talking to me of her Zenana pupils, especially of those who loved to hear of Jesus. She referred to our happy day of Consecration Service on the 3d of January 1882; one year only passed by, and she was called from her work on earth to be ever with the Lord.

'The close of 1882 and the beginning of 1883 was the time of the Decennial Mission Conference in Calcutta, and a marked time in the Mission field. The spirit of Christian forbearance and love which appeared to me to characterise this Conference still, I believe, rests over our work; the hearts of Mission workers have through it, I think, been drawn nearer to Christ and nearer to one another, and many a word of promise and cheer given then comes from time to time across our minds and helps us in "the toiling on, toiling on."

'In February 1883 we had a splendid school treat; the meeting of several of our schools for the last time in Mirzapore, Amherst Street compound. Many friends kindly came to help us.

'Dear Mrs. Lewis was one among those who helped to distribute the prizes—God has since taken her into His rest. There are many who read this magazine who have known and loved her, and who will understand when I say how deeply we miss her, and still more shall miss her. One by one Jesus the Good Shepherd takes His sheep and His lambs into the pastures of love above. Mrs. and Miss Rivers Thompson, Miss Johnson, and Mrs. Neill also kindly distributed prizes at the different tables.

'And here I would offer our thanks to those friends who so very kindly helped us with contributions towards our prizes, and sweetmeats, etc., for the children. The sight of so many native children gathered together was a most interesting one; the different schools were well grouped, and the bright colours of red, purple, green, yellow of the saris, with the glitter of bracelets, anklets, and earrings shining in the sunlight, was exceedingly effective. But best of all was the happy hymn-singing, and the good answers given by the children to Dr. Baumann's Scripture examination—on different subjects from the Old and New Testament. They repeated to him the Ten Commandments.

'Early in March we left Mirzapore for Entally, the C.M.S. needing our former house for the C.M.S. Boarding School for boys, that house being the property of that Society.

'On the 12th of March Miss Highton sailed for England, and the oversight of her work was given to me, Miss Edith Highton and I working together with our Missionary Assistants and Native Teachers.

'The disturbance that took place at Arndul, consequent on the baptism of

Christodashie, has been mentioned in a paper written by Miss Highton in our *India's Women* for May and June, therefore I will only add here that in consequence of the same, our school there has much suffered by a great decrease in the attendance of the children. However, I am thankful to say that the numbers are gradually increasing. Our earnest prayer is that God will prevent this school from closing, and graciously give us back the children. There have lately been three male baptisms at Arndul under the C.M.S.

'Howrah has also been somewhat disturbed by the great interest which two widows have taken in God's Word. In the case of one, the grandfather and brother refused us future entrance into the house, and so worked on the poor woman's mind that the last time Miss Highton saw her she seemed to have become indifferent, and to have lost her interest in Christianity; doubtless fear was more the cause of this than real indifference.

'The other case was written about in last year's report, under the letter "Z." We have much cause to thank God that "Z" is truly desirous to profess herself a disciple of Christ, and to confess Christ to be her Lord in baptism. She prays with us that God may show her a way to come out for baptism. Miss Thomas visits "Z," and will, I think, write more about her in her report, so that I will only add that partly owing to these instances, an opposition Hindu school was opened in May last in Howrah, and several children have been drawn into it from our Christian school. Still we can thank God for a good roll number each month, and a steady daily average of about fifty children. We are on the point of starting an omnibus gari and pair of country horses for bringing and taking home those children who live at a distance of over two miles from their homes to the school-house. We have raised the estimated cost of 251 rupees by subscriptions from kind friends, whom we sincerely thank for their kind and generous donations. Such a gari is very necessary in this district, and one great reason for starting it is that the Babus say that when such a gari is started they will allow their daughters to remain in the school longer, even to a year after their marriage, as going and coming in such a gari they will be under purdah. We hope to run the gari when we recommence work after the Durga-poojah holidays. The monthly expense of gari and horses is to be met by fees from the Babus, and by ourselves through private subscription; we shall therefore be very thankful to receive donations from any kind friend who may feel inclined to help us.

'With the exception of decrease in the two schools above mentioned, we have great reason to thank God for the increased attendance in our other schools during this year. Dirzieparah, one of Miss Sarkies' schools, has over 100 children on the roll, and Amherst Street, under the charge of Miss Edith Highton, has nearly doubled in attendance in the last six months.

'Christian school-work arches India like a magnificent rainbow of hope. It is most heart-cheering to go into our schools to watch the children while they are reading and summing and writing, to listen to them repeating text after text from God's Holy Word, and to hear the intelligent answers to the Bible-lesson questions. Many could keep their level with a well-taught English Christian school. The bright, happy looks during the Scripture lesson are enough to assure us that they love to hear of God and of our blessed Saviour Jesus. One little girl at Howrah school caused much alarm in her home by taking a little book of A.L.O.E.'s that she had bought for quarter of a pice from us, and saying, before she went to bed, "Now, I must pray to God before I go to my bed;" and forthwith she took her wee book and read the short prayer for evening use aloud before all present. Thus much seed in various ways is being taken into the heathen homes, and again and again we

find on opening a new Zenana that God's truth is no strange news to the one who reads, she has already heard of God and His Son Jesus from the school which she once attended! In Dirzieparah a large kutcha building was finished in July for Miss Sarkies' children. This has been raised by private subscriptions among our friends, to whom are again so many, many thanks due for their kind and liberal help. Our Barahnagore School, also in Miss Edith Highton's charge, was given in August last a grant from Government of 8 rupees per month.

"The Zenana work is also very encouraging. I was reading the other day with an old pupil of Miss Beglar's, and on looking round the room I observed on a shelf an idolish-looking image, so I said to the girl, "Is that one of your idols?" "No," she answered, "that is a plaything of my little brother's." Then I said, "Have you no idol in this room?" "No," she answered, "I pray to the One God." And I added, "Do you pray in Jesus' name?" "Yes," she said, "I pray in Jesus' name."

"Rajcomari, the convert who was baptized on the 1st of January 1882, is holding steadfastly to the faith. She lives on with her mother and aunt; from them we have no evidence of change or wish to change, and Rajcomari has often much annoyance and taunt to bear from them, also much to harass her about the management of her money affairs, but only the other day she told me that it was well with her, for she said, "In my heart is peace, for Jesus is always with me."

"On 31st May a marked feature of this year occurred—the Local Committee of our C.E.Z.M. dissolved. We have much reason for grateful thanks to Mrs. Neill, the hon. secretary of the Committee, for her earnest and helpful labours in this work, as well as each member of that Committee, for all the helpful service done by them.

"We are now looking forward to the return of Miss Highton to Calcutta, who, by the time that this is being read in England, will, we hope, again have been welcomed back to her Indian home and work of love—and then for me "to move to fresh fields and pastures new."

MISS E. HIGHTON'S REPORT.

"There is nothing of great moment or stirring interest to relate, but there is a proverb which says, "A great river makes no noise," and may not work in this land of idolatry be likened to this great river?

"Some say, Surely mission work is a failure, we see so little fruit. Because the river flows silently along its appointed course, and inundations do not often happen, will any doubt that the river is a blessing to the land? Others will say—We know native Christians who bring shame, not honour, to the name they bear; the heathen are better let alone. Because among the wheat tares are seen, is the sower no more to cast seed into the ground? Tares there are and will be until the Lord of the harvest come, but the good seed is springing up and bringing forth fruit an hundredfold.

"Some again find fault with the missionary agents. The water of the great river is borne in many and varied ways to the scattered hamlets and to the crowded streets of our great cities. Because it cannot be sent in a costly vessel, is the water not to go at all? Full well to our grief and shame we know the water of life is borne in weak, earthly, faulty vessels, but while multitudes are thirsting around, will any refuse them the water of the river of life because the vessels be not of gold or silver?

"Of the different branches of work, that among the children seems to me the

most encouraging. The children are in many cases sent to our schools almost as soon as they can talk, and leave us, as a rule, before they are twelve years old, often just as they are beginning to take a real pleasure and interest in their lessons ; still we have them under Christian influence during the time they are most easily impressed, and the many hymns, texts, and daily lessons concerning the Holy Child Jesus, who came to be their Friend and Saviour, are, I am sure, in very few cases fruitless and forgotten ; and many, I believe, will be the sheaves gathered from the seeds sown in our Girls' Schools. And by means of the children the seed is scattered far and wide, for when school is over the little ones, in their natural childish way, repeat to those at home much that they have heard during the day. Twice within the last few days children have come to me saying their mothers had told them to ask me to teach them the tunes to two hymns they had been learning. The C.M.S. School, in Amherst Street, with a roll number of fifty, and the Barahnagore School, numbering over forty, have been under my care during the past year. The latter, since its establishment, has been a free school, and, when first opened, the children were induced to attend by presents of sweets, but during the last few months each child has been paying a small fee monthly. Some misgiving was at first felt lest by this new rule many would be kept away, but, though many reasons were given why this one and that one should be excused, with few exceptions the fees have been regularly paid, and the number of children has increased rather than decreased. Government has given a grant in aid to the school during the past year, and I hope after a time to get it increased.

'In the Zenanas there is no lack of work and interest. Most of my pupils are girls who are too old to be allowed to go to school any more. I prefer teaching them to the older women, who, when they are beginners, seem to expect us to show them a royal road to learning, and after a month or two's patient plodding on the part of pupil and teacher, being disappointed in their hopes, will, with some paltry excuse, give up altogether. Still, wherever we go, if only one visit is paid, the Gospel message is given, and we have the assurance "My Word shall not return unto Me void."

'Years ago, in Benares, a rich and wealthy house was visited by a missionary, and the young wife of one of the inmates was taught. She always took great interest in the Bible lessons, but after a time the house closed and the pupil and teacher saw one another no more. Trouble after trouble came upon the family, and the girl was left a widow, but in the midst of her troubles the lessons about the true God were not forgotten. After a time her mother died, and, according to the Hindu customs, the daughter must provide for the funeral ceremonies. She was penniless ; still, rather than show disrespect to her mother, the rites were strictly performed, the daughter thereby involving herself in debt to the amount of 300 rupees. She had heard of the hospital in Calcutta, and that women were there trained to be nurses, and that after a course of training they were able to earn a good deal of money. She longed to be independent and to pay off her debt, so she came to the hospital ; there she heard more about the Christian religion, and expressed a wish to enrol herself as one of Christ's servants by Baptism. She and another woman, also under training, are now being visited and taught. Will you pray that they may both boldly confess their faith, and be His faithful servants unto their lives' end ?'

MISS THOMAS'S REPORT FOR 1883, HOWRAH AND CALCUTTA.

'Through the goodness of God we have been able to complete another year of happy work, though only of patient sowing in hope ; and amidst trials and

hindrances that have crossed our path, we have had much to cheer us onwards.

⁴ In December last a new school was opened in Howrah, which is fairly progressing in spite of the opposition school supported by some influential Babus not far off, where the education is free. Our roll number for the month of September is 48. All the girls pay a fee of 2 ans. a month, except those who are fatherless. We may well call this an infant school, as most of the children are very tiny, and all but two know literally nothing of reading and writing. Those most advanced are now in the 2d Reader, can write easy dictation, know tables up to 9 times, and are in simple addition. I think they have got on well, as there is only one teacher here and my visits are limited to twice a week, as I have other work in Calcutta.

⁵ Most of my old Zenana pupils continue to read; a few new houses closed after a short time on account of my teaching the Bible. I believe Shanto's wishing to come out for baptism was the real cause, as these houses are all more or less in the same neighbourhood. Shanto is a young widow who has been for years under instruction by different ladies of this mission, and shortly before Miss Highton left for England she was made over to my care. She knows the Bible well, and was willing to give up all and be baptized, but, on telling her desire to her grandfather and uncle, they reasoned with her, and in the end succeeded in persuading her to retract, and the uncle wrote requesting us never to come again, as our services were no longer required. We have neither seen nor heard anything of this young woman since, but the days we visit Howrah the old grandfather is frequently seen seated at the shop at the head of the lane where he lives, watching to see we do not go to his house. I ask all to remember this weak and helpless one at the throne of grace, for, above all efforts, our strength lies in mighty prayer.

⁶ I shall now write briefly of another of my pupils in Howrah, who interests me deeply. Matongini, or as she is better known as Z., of whom I sent a few details in my report last year, has been regularly visited twice a week. She always gives me a warm welcome, and delights to have the Bible read and explained to her, and to tell me of all her joys and sorrows. She has not yet come out for baptism, though her desire for it is great, for she says if Christ were not precious to her she would never forsake her happy home and loved ones. I believe devotedness to her brother and timidity are the obstacles in her way, and the latter is not surprising, for naturally she shrinks from coming out, as she failed in her attempt to do so on a former occasion and was forced to return home. She tells me she often thinks, what if such were to happen a second time, how could she face her brother again after doing what she knew was contrary to his wishes, and besides, how could she bring shame and dishonour upon him and his family when he had been her stay and support since her widowhood? Poor Matongini says this is her cross, and it is a heavy one to bear; at the same time, she feels it her duty to come out and make a public confession of her faith as a believer in Christ. She is patiently waiting till the Durga Puja holidays, when it is customary for the Hindus to go on sacred pilgrimages, and as her relatives are thinking of going to Cuttack she then hopes a favourable opportunity will afford itself for her to leave them and be baptized, as the event taking place away from home it would in no way affect her brother's interest. I trust she will no longer hesitate, but be firm in her decision, and resolve from henceforth wholly to be on the Lord's side. I especially ask for earnest prayers on behalf of this anxious one, that she may have courage to make a bold confession for Christ.

⁷ *Calcutta.*—I shall give a short account of one of my Calcutta pupils who used

to learn formerly with Miss Highton, but gave up as her relatives objected to her reading the Bible when they found what an impression it had made on her. I am glad to say it was not long, however, before we were again admitted, but with the understanding no Bible was to be left in the house, although no objection was made to our reading and teaching it. I believe their object in welcoming us back was that the Bow should be taught more fancy-work, as she is very industrious and a great adept in that line. At present she is sewing a patch-work quilt, hoping to finish it for the coming Exhibition, as the privilege has been granted Zenana ladies to send in specimens of their handiwork. The women of this house are, I grieve to say, staunch and bigoted in their religious belief, and much given to idolatry. The Bow has often spoken to them of the evil of it, and for not joining in their ceremonies she is taunted and ridiculed, and nicknamed "a half Christian." One day, when expounding the Parable of the Sower, she said, "I hope mine is not like the stony ground where the good seed falls, for I wish to lead a consistent life, but it is so hard to endure the jeers of my companions." I do hope she may have strength to overcome evil with good and be a brave soldier of the cross. I am glad to find a change in the room generally used as a study; the walls, which were once adorned with hideous pictures of the Hindu gods, are gradually assuming a new aspect: the old pictures have gone one by one, and illuminated Scripture texts have been substituted in their stead. We should indeed be thankful if kind friends in England will prepare us some more of these cards, as the old stock is diminished. Some native ladies who have seen these texts at the Bow's have been much struck with them, and requested me to buy them some; but as they are not to be had out here, I was obliged to disappoint them. I have no doubt but that these Scripture cards will do an immense amount of good, if only in weeding out some of the horrible pictures so commonly seen in the Zenanas.'

MISS HUMPHREY'S REPORT FOR 1883, CALCUTTA.

'During the past year Mary and I have visited nineteen houses, and instructed twenty-nine pupils. About the beginning of the year, one out of the four little girls I wrote about last year was married, and her husband will not allow her to continue her studies, though her mother is very anxious that she should, and so is the girl. In her stead I have another little girl, so that I have still four pupils in this house, and they are so good and attentive. The two eldest are in Standard IV. and the two little ones in B. They have made considerable progress. The two elder ones have committed thirty-three Bible texts to memory, and the little ones twelve, and are acquainted with a good deal of Christ's life and His teachings. The poor Hindu woman has another little son, so that she has five little ones to attend to now and no servant to help her, but with it all she seldom misses her lesson. Her sister-in-law, who has lately lost her husband by cholera, has begun reading, and it is pitiful to see the sad look of this woman. She told us that, in order to drown her thoughts, she has begun reading.

'In another new house I have three nice young girls. They are most painstaking, and are anxious to improve. They have never been to school, so that they are unacquainted with the Old Testament Bible History, and it all seems so new and strange to them. In a hut I have a Brahmin priest's Bow: she is exceedingly poor, so she has been learning to knit comforters and babies' socks for sale. She told us that it is very difficult for her husband to get a living now performing pujahs, as he is old, and is not sharp and

cunning enough for the Hindus of the present day. I have several other houses where the women are progressing slowly. One woman is a great trial to me, and we are constantly hearing complaints from the people who are living in the same house with her about her bad temper and her constant quarrels with her husband; and one day when Mary went to teach her, she could not obtain admittance. On inquiry, she found that the Bow had tried to commit suicide by hanging herself, and that they were just then cutting the rope from which she was suspended. About an hour after Mary and I spoke to her, but nothing that we could say seemed to convince her that she had done wrong in the sight of God. I got Miss Neele to pay her a visit, and she read several passages of Scripture to her, and prayed with her, but we know nothing but the grace of God will be able to change her heart. Pray, dear friends, that that grace may be given to her, and that we may be guided to speak a word in season to her.

'I am glad to be able to say that my school has been progressing favourably. For several months we had seventy names on the roll. They are a nice respectable set of children. Most of the elder ones come from the Raj Barie's of Shobabazar. The only class that has decreased since last year is the first. We have only one girl, Bhobun, now in it. Charoo and Shorola, the two eldest, have left. Charoo was married in the middle of the year. We were all sorry to lose her, as she used to take a great interest in her studies, and I believe the Bible teaching she received daily was having a good effect on her and on Bhobun, her cousin. I am afraid their zeal for Christ has often got them into trouble, for one day Bhobun's elder sister called out to me, and said—"Mem, you had better speak to Bhobun and Charoo; they are very wicked; they abuse our idols and say they will turn Christians when they grow big." It is evident these children are quite in earnest now. The first and second class, besides their other studies, are reading Barth's Bible History and the Gospel of St. Matthew. Each one of the children has bought a Testament for herself, and marked several of the texts she has been taught. I have several little ones of four and five. One of these, a great favourite with the elder girls, was removed from school, and the children seemed quite excited at her having left. Well, to my surprise, the child came back, and told us that she did not like the Hindu school, "they don't teach songs and texts," so it is evident the little ones enjoy repeating texts and singing. May God grant that we may not only sing "There is a happy land" here on earth, but that we may meet to sing around His throne in heaven !'

Our young assistant, Miss Speroos, gives an encouraging report of the ten Zenanas in Calcutta committed to her care, especially mentioning the eager questioning of her pupils on the lessons taught them. The Kashia-parah School, of forty-five little girls, is superintended by Miss Speroos, while she gives one day in the week to Bon-Hughli, where six houses and a school are carefully taught by a resident native teacher. On one occasion, our missionary was told that her visits were much longed for, and on asking the reason the reply was, 'It is then only that we hear all about our Heavenly Father and of His great love, and of His Son's death for us, and the promise of pardon and peace.'

ZENANA MISSIONARY STAFF.

MOHAMMEDAN WORK—CALCUTTA.

<i>Zenana Missionary,</i>	. . . . .	MISS S. MULVANY,	1876
" "	(till July),	MISS C. FAIRBANKS,	1881
<i>Assistant Missionary,</i>	. . . . .	<i>Miss Roseboom,</i>	July 1882
" "	. . . . .	<i>Miss Cummings,</i>	July 1882
" "	. . . . .	<i>Miss Bennet,</i>	1882
<i>Number of Bible-women, 2 : Maryam Bibi and Mrs. Gilbert.</i>			

MISS S. MULVANY'S REPORT.

'Precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little.'—ISA. xxviii. 10.

'In writing a report of the work done during the third year of our infant Mission, the above text is brought forcibly to my mind, for there is but little of interest to tell. The first novelty of opening large numbers of houses has worn off, and as yet I grieve to say we cannot speak of the more stirring interest of seeing souls won for Christ from among the adherents of the False Prophet. Further on, however, in the chapter referred to, we read, "He that believeth shall not make haste," and so, building on the "sure Foundation" of which the prophet speaks, we must go on in great faith with the noiseless work of raising the temple not made with hands, a work in which the great Master Builder has condescended to call us to be "fellow-workers together with Him."

'Throughout the year that has passed we have been able to carry on work in about forty houses every week. This includes some distant and also some less important houses visited only once a week. The greater portion are visited twice a week. In our first report we spoke of an entrance gained in some fifty or sixty houses; many of these were only open for occasional visits, until we could undertake them regularly. Work of this kind has been open to us this year, besides which we are often welcome at the houses of those who have, for various reasons, given up our regular teaching. In a place like Calcutta, where there is among many classes a great demand for education, and where there are so many teachers of all kinds, it is necessary for us to take fees for the *secular* instruction, and this small charge is often considered too much to be expended on the women! There are comparatively so few among the Mohammedans who are willing for us to teach their women reading and writing that we very often do not charge for this, but only for teaching fancy-work, which takes up so much more of our time, and is more appreciated by them.

'Whilst speaking of this, I must heartily thank those friends, especially one valued friend at Tunbridge Wells, for the prepared work they have sent us, and which we find a great help.

'Shortly after sending our last report, we were glad to welcome another fellow-worker, Miss Bennet, who nine months previously passed out of the Normal School. From that time until Miss Fairbanks' marriage she usually accompanied her, and some of the Zenanas they then opened contain our most interested listeners. Since Miss Fairbanks left I have much enjoyed some visits to them; especially one day when a woman, who used to be a Jewess, listened whilst I, with the interest which this fact inspired, endeavoured to explain the Passover as typifying Him "who is sacrificed for us." We and her pupils were much grieved to lose Miss Fairbanks as a Zenana missionary,

but we are sure of ever ready interest and help from her as long as she is in Calcutta, and as a C.M.S. missionary she has already a very important field for her devoted labours.

'About the same time we were very sorry to lose Maryam Bibi, whom we thought it wise to send to be under Miss Hewlett's kind care, as she was somewhat restless. The isolation of her position in Calcutta seemed bad for her mentally and spiritually, whilst at an Urdu-speaking city like Amritsar she will have many more spiritual privileges, and will, I trust, grow in grace and stability through the help and genial influences of those who have gone through similar trials in giving up Mohammedanism. I would earnestly ask for prayer for her and her fellow-converts, with whom Satan seems to make special efforts, also that the seed she so zealously sowed among our pupils may bear fruit. One day, with tears in her eyes, when confiding in me her hopes and fears about the dear pupils over whom she yearned, she said of dear B., who had been her pupil from the first, that perhaps if another were to go to teach her, the truth, somewhat differently put, might at last come home with convincing and converting power to the heart of one who has been for more than two years a willing listener. This dear lady has continued to receive our visits, though her father is very bigoted, and prevented her reading any part of the Bible for herself, even when she lives in her husband's house, and the latter is a liberal-minded and very nice man. Her sister, who lives at home, began again to work well with us, but the Bible lesson was always given under difficulties, and at last the mother-in-law forbade our visits altogether. Again this bright young thing tells me she has persuaded her father to let her resume learning needle-work, if we only teach the Bible orally. One of M.'s pupils was greatly interested in the Bible, and one day, upon hearing of our prayer-meetings on Tuesday evenings, she begged that she might be remembered at them. She is almost the only pupil who learns Bengali with Miss Roseboom. One dear child has, I trust, been folded in the arms of the Good Shepherd. She used to love to hear the Bibi's lesson, and to learn the texts which M. always thought it most desirable to get into their minds. We gave her a doll as a reward, and not long after were sorry to hear of her death. It was touching to hear of this doll being on her pillow when she died, and of her mother's superstitious wrath with M., a sign, we hope, of Satan's anger at the real work he knew had been accomplished in that little heart.

'Martha Gilbert is unable to send her report this year, as she has an attack of Burdwan fever, having gone to that place to help during my sister's enforced absence. She continues to be our valued Bible-woman, and has many willing listeners among the lower classes, but I am sorry to say I have been too busy to accompany her often. On Wednesdays she, Miss Roseboom, and myself, go out to Kidderpore, whence I leave them for more distant pupils of mine, who are living outside the King of Oude's prison-palace. I go this long distance for the sake of one dear old lady who listens attentively, sometimes for an hour, to Bible teaching. She thirsts for the power of reading, and has begun the Gospel of St. John, which we have given her in very large type. She reads this somewhat in the style that they read the Koran, almost learning it by rote, but we are thankful to get her to commit words of spirit and life to her memory. It is remarkable how often in giving the Bible lesson we are able to make one of the earlier verses she knows a sort of commentary upon it, or, as the old woman in England tersely put it, "a peg to hang all the teaching upon," and thus to drive it home. The school has continued to give us some anxiety, as there is so much opposition to this kind of thing, but it is certainly more satisfactory, and very interesting to Miss Cummings, who has won the

love of the little ones. As the numbers are still so small, she is able to do Zenana work as well each day. Not long since a new pupil was taken away, the excuse given being that frequent one, "a wedding." It happened that a catechist of Dr. Baumann's, who has work among the Mohammedans in this neighbourhood, told me of a poor one-eyed man who was much interested in Christianity, and was, with a clever Maulvie, to meet Dr. Baumann for a controversy shortly. Curiously enough, he turned out to be the father of this very child, so we went to see her. He said that he had been forced to remove the child, as her elder sister's marriage arrangements were made with some family who were so angry at her going to a Christian school, etc., that they either almost or altogether refused to go on with the marriage. "Much better not to marry your girl to a Mohammedan if you are at all thinking of becoming a Christian," was our remark. We then had some interesting reading about taking up our cross and following Christ, in consequence of his saying that he was too poor to become a Christian, as his means of livelihood depend on the Mohammedans, who would have nothing to do with him after baptism.

'We have two Zenana pupils who learn English. Closely connected with an undergraduate, who has not yet returned from one of our great universities, they have a special interest in this study, notwithstanding which it was some time before the opposition of the elder women was overcome, for they so much feared the blame of their co-religionists, one mother ending up with this, as if it were an irresistible objection, "Perhaps on her deathbed English words would be the last upon her lips," evidently thinking this would be very sacrilegious. Whilst explaining that the great God of the universe does not hold any language specially sacred, my heart went up in earnest prayer that the result of our teaching may indeed be that this dear girl's end will be brightened with that joyous hope in Christ which gives so much brightness in Christian England to many a deathbed.

'In the last report I inadvertently missed mentioning the Rs. 200 which we received most gratefully some two years ago from the census fund, which has just come to an end. I treasured it up as a little nest-egg to fall back upon for special things. We were able to get out of it some books, furniture for native teachers' room, school, and to pay the expenses of the latter for more than a year, until it was sufficiently established to put it upon the general funds. We also got the name of the mission clearly written upon our door, so that many mistakes are avoided, and lastly, we paid out of it the expenses of the Bibi's journey to Amritsar. The kind friends who denied themselves to raise this fund will, I am sure, be glad to know how thankful we were for our portion of it. Those who read my report may remember a witch-like old woman of whom I spoke, who stood in the way of her daughter-in-law learning anything. She has been removed by death, and, I believe, after the holidays the poor Bow's thirsty longing to be taught may be satisfied, but those around her are very bigoted, so I would again ask for prayer for her. She is a widow; her son, a boy of some ten years, is much interested in learning the old, old story with me, which he does under difficulties, having had the little book taken and torn up. The house of an old woman, whom I mentioned with interest as having heard the truth in her early childhood from Mrs. Wilson of Agurparah, was very abruptly closed in the spring by the widow's brother-in-law, who has the control of her money, etc. He said that the Mohammedans of Kidderpore would make the place too hot for him if he allowed us to come, though he did not mind if she came out to be a Christian in another place. Poor old thing, she is very sorry to lose our visits, as she is devotedly attached to us; but though she listened well, I fear she has not fully believed yet.

'We were sorry to lose Miss Butler, but where there is so much advance in all civilisation as in Calcutta, she had not nearly so pressing a demand for her help as exists in Bhagulpore.

'Before closing this report I must say one word of loving tribute to the memory of one who has gone from our midst so lately, and who was a great stay and support to us. Mrs. Ross Lewis came out with her devoted brother, Mr. Welland, in 1871, and from that time, and since her marriage, she has been "the Zenana missionary's friend," for it was always her delight to share our hopes and fears in the work, and in her we ever found a willing and sympathising friend and a really helpful adviser. Although she had not taken part in the work, she had gained much experience in it, having made it her own, as it were, by her loving interest. For her the change is a blissful one, for us the loss is irreparable, but her prayers were vital, forceful; they live on, and will bring a blessing upon our work.

'Thank God, the Mohammedan Zenana work in Calcutta is now established, and we are grateful to all the friends who have brought this about by their earnest prayers, and other material aid, which we trust will be continued to us, as we are anxious to take up more work, and follow up some openings for which we have not a large enough staff now. "Lift up your eyes and look on the fields, for they are white already to harvest. Pray ye therefore the Lord of the harvest that He would send forth more labourers into His harvest."

"Fly abroad, eternal Gospel,
Win and conquer, never cease;
May thy lasting wide dominions
Multiply and still increase;
May thy sceptre
Sway the enlightened world around."

MRS. PARSONS' (LATE MISS FAIRBANKS) REPORT.

'In October 1882, having passed my language examination, I began my regular Zenana work. Its details, though full of interest to the worker, do not, I am afraid, furnish much subject for a very satisfactory report. The daily round of teaching, with its encouragements here and disappointments there, is, as far as Mohammedan work in Calcutta is concerned, at present but a quiet sowing-time, and we must be content to sow, in faith and prayerful expectation, the precious living seed, which shall, according to God's own promise, yield a glorious harvest in the future.

'I began visiting in eight or nine houses, but the number soon increased, as the relations or friends of our pupils would want us to teach them too. But the houses where we begin to teach sometimes close on account of the Bible instruction, so that the number open at one time varies constantly.

'One new house about which I was very hopeful has closed. It was that of a Moulvie, who lived with his aunt, and wished her little girl to be taught. I saw the mother was very much opposed to the Bible, but she consented to our reading it to the women, saying it would do them no harm, only the child must not listen, as children grasp these things so quickly; however, the child was not sent away, and I noticed was as attentive as any one.

'For two or three weeks the Moulvie and his aunt, who were always present, listened with the greatest apparent interest, and on one occasion, when the parable of the Prodigal Son had been read, he explained it to her most forcibly in his own words. "The Father is God," he said, "the way to God is Christ;

Mohammed is not the way, Kali is not the way, Masih is the way." It made us feel very sad when, a few days later, we were not allowed to read the Bible there, and were obliged to refuse to give secular teaching in consequence. One trembles most for those, who, thus knowing the truth, reject it.

'The house I used to enjoy visiting most was that of an engineer; his wife, a dear interesting woman, and three daughters, were our pupils, and always listened most attentively to the Bible lesson. I became very fond of the eldest daughter, a very delicate girl, and she always welcomed me so brightly! They are quite better-class people, and the first day, while giving our lesson in the verandah, suddenly all our pupils except one, a child, disappeared, hiding behind pillars and round corners in a marvellous way. The reason was soon made evident by the entrance of the "bhishti" (water-carrier) on the scene; the Zenana ladies must not remain in sight when this poor man comes in.

'One day on going to this house we found about twenty women assembled, and loud weeping and wailing going on. The Bibi's husband's brother had died of cholera, and his poor old mother and young widow were in great grief; the former, with her long grey hair falling over her bare shoulders, while she uttered loud wailings and lamentations, looked a most piteous object. Before the poor widow on the floor was placed rice and other food, and those round her were alternately weeping with her and putting rice into her mouth. For some time we sat with them. Mariam, taking her place by the old mother, at last managed to get her to listen quietly to the words of comfort which only a Christian can speak to the mourner, while I had a little talk with my favourite pupil. I have felt, then and since, more and more that that dear girl's heart is opening to receive the Saviour, and I do trust that she is one of those "other sheep" whom the Good Shepherd is seeking out.

'We had two other very interesting houses at Karaya, but, no doubt, as Miss Bennet is still visiting there, she will give some account of them.

'My constant experience in Zenana work was, that though one may be terribly cast down by bigoted opposition to the truths we love, as well as by ill-disguised hatred to our dear Master in some houses, yet, before the day's work is done, one's heart is sure to be comforted and cheered by the interest shown in the Bible by other pupils.

'I am sure the work is not depressing, for I almost always, on going home, felt in the best of spirits, even if tired; there is a great deal in knowing you have a sympathising fellow-worker to tell your day's experiences to. Our little school, of which Miss Cummings will report, is, I think, getting on nicely; the numbers have increased, and the children are very well behaved.

'I was very sorry to say good-bye to many of my pupils, and they made me promise to come to see them, which it will be a pleasure to do occasionally. Though my missionary work is now of a different kind, still these women, who were my first pupils, will always have a warm place in my sympathies and prayers, and I do trust many more ladies will come out from our own favoured land to carry on the work which brings its own reward and blessing with it.'

MISS ROSEBOOM'S REPORT.

September 1883.

'It is now nearly a year since I wrote a few words concerning my work amongst the Mohammedan Zenanas. There have been changes: new houses have been opened, and our number of Zenanas have increased.

'I find that both the poor and the rich have a longing desire to learn work more than reading and writing. Fancy-work is a great pleasure to these "purdah Nisheenies," or, according to the literal Hindustani meaning, women sitting indoors, as it not only occupies their minds, but prevents their feeling dull and sad, which, as a general rule, is the prevailing condition.

'My Zenanas of the lower class like listening to the Bible, and very often ask interesting questions and point out their simple views. Miss Cummings and I work together in one house, having two pupils. The grandmother of these girls is exceedingly bigoted, and I find great difficulty in trying to give a Bible lesson. I have to do it cautiously.

'One day when we went as usual to teach the girls, we found to our surprise that an *atujee*, or a woman that teaches the Koran as well as sewing, had been engaged, and our teaching was there dispensed with.

'This was an unexpected disappointment. However, the girls pleaded hard for us not to go away, but remain and teach them. This house is on the point of closing, but the hearts of these two girls are won, and we still have entrance, each time thinking that we may be told not to come again. Oh, what a blessing it would be to think that their hearts were given to One who is willing and waiting to save them! The work in Kidderpore is still going on favourably. Only two houses have closed owing to the Bible lessons. This only proves that conviction is brought home to their hearts; but the Evil One is present trying to sow tares among the wheat. We can only sow, watch, and pray, knowing assuredly that the Word of the Lord will not fall fruitless to the ground, and God in His good time will make the seed sown take root, and bring forth fruit, some an hundredfold, some sixty, and some thirty.'

MISS CUMMING'S REPORT.

'It is more than a year since I joined Miss Mulvany, so this is my first report of my work. I find it very interesting to watch the progress of my pupils. Indeed, some of them are very anxious to advance, though I must say they care more for their secular studies and work than for listening to the Bible. My school is more regularly attended now than it used to be. The daily average for the past three months has been 9.

'The children are of a common class, from the ages of four to ten. Some of them are glad to come to school, but I am sorry to say they are hindered by their parents, who do not approve of their attending a Christian school. One bright little girl named Saira was withdrawn by her father for this reason. I was sorry to lose her, as she was rather intelligent, and her influence was good over the others.

'In the afternoons I generally work with Miss Roseboom in a few Zenanas. Two or three of these are very bigoted, and it is difficult to give Bible lessons in them. Let us hope the day may come when the heathen shall turn from their blindness unto their Saviour.'

Men die in darkness at your side,
Without a hope to cheer the tomb;
Take up the torch and wave it wide,
The torch that lights time's thickest gloom.

BARRACKPORE.

ZENANA MISSIONARY STAFF.

<i>Zenana Missionary,</i>	MISS GOOD,	1871
" "	MISS PANTIN,	1881
<i>Assistant Zenana Missionary,</i>	<i>Miss Sleigh,</i>	1875
" "	<i>Mrs. Chalke,</i>	1876
" "	<i>Miss Scott,</i>	1881
<i>Native Female Christian Teachers, 19.</i>		
<i>Bible-women, 2.</i>		

MISS GOOD'S REPORT.

'In sending some records of the last twelvemonth's work I am thankful again to be able to tell of much encouragement, and of *some* fruit gathered after many years of seed-sowing. The year has not been, however, without its trials and difficulties, on account of the baptisms of several of our pupils during the last two or three years. Much opposition has been raised against Christian teaching, and many are afraid to allow us to teach in their families; and from Echapore and Shamnugger, where for years we have carried on regular work, we are now entirely turned out; and in Nawabgunge a great effort has been made to do away with both school and Zenana teaching, but, as we have a few influential people on our side in this village, we are still holding on, and hope after a while the opposition will give way, and our work be permitted to continue.

'Our statistics this year show a very considerable decrease in the number of pupils under instruction in the Zenanas, but, cheering as it is to have large numbers hearing and learning, it is far better to see some, even though as yet it is only one here and another there, coming forward and confessing their faith in our Lord Jesus Christ.

'Besides the baptisms that have taken place, another cause for the falling off in the number of pupils has been the absence of valued workers, who have been away for much-needed rest and change during the last year. Miss Limond and Korunna have been at Simla, and Miss Sleigh at Darjeeling and other places.

'Very much of my time is now occupied in general superintendence and the care of the Converts' Home, but when I have been able to go out it has been generally to Echapore and Biddabatty. In the former place I looked after the school until it closed in August, and paid occasional visits to Zenana pupils, and in the latter village I have superintended the upper division of the Girls' School, which, as Miss Pantin mentions in her report, is now a large one.

'Miss Scott, who has been with us for nearly two years, left us to be married last month; but up to the end of August she had the care of the Katalpara school and some Zenanas near it, and for five months during Miss Sleigh's absence the care of the Gatipara schools, and also some Zenanas at Shamnugger, until they all closed.

'In the Katalpara school two pupils passed the Government Scholarship Examination successfully, and are now receiving Rs.2 a month as a reward. At the time of this examination there were 40 children on the roll, and two having gained a scholarship I thought it a good opportunity to introduce the payment of small fees; but although the fee is only 1 anna a month (three-halfpence), it has brought the numbers down to 18. In a year or so I have no doubt we shall have as many as we used to, and it is a good thing to get

the principle of paying for education introduced; and by and by, when female education is *more* appreciated, higher fees will be given. Many of the children attending this school are really poor, though others belong to good families.

'Three years ago, on account of the baptism of Nobin, a widow from Nyhattie, our school closed at that place, but I am happy to say in August, just after the Shamnugger and Echapore work closed, this school reopened, and Nobin was able to do this herself. She went and stayed at her own house, and assembled the children there. In a fortnight so many came that I had to send another teacher to help her. The fact that she is able to live in her own house again without fear, and that several of the children attending the school are those from families related to her, shows that things are improving, and the time coming on when the prejudices against Christianity will be laid aside.

'In August we were able to open another school in a village quite near Barrackpore, at a doctor's house, who has kindly given us a room for the purpose; and we have also got an opening in a place near Khurdah, called Borrah, where there has never been a school for girls before, though the village has occasionally been visited by ladies from Agurparah. It lies just half way between there and here. Thus, though some doors which have long been open are for *a time* closed, others are opening, and some who have not yet had the Gospel taught to them will now have the opportunity, so we thank God and take courage, although it is not without many regrets that we withdraw from places where the people no longer want us, and where for a long time we have been working. Shamnugger and Echapore have both yielded a convert, so our work has not been in vain in the Lord, and there is much more to be gathered yet. Seed, we *know*, has taken root in other hearts besides in those who have had the courage to come forward, and if we all, both supporters at home and workers in the field, only continue in prayer and labour on in faith, there will, there *must* be a glorious harvest in God's own good time.

'I must now tell you a little of the

'CONVERTS' HOME.

'This is the third year of its existence, and more and more we feel thankful that such an institution has been opened. There are now 9 women in it, and 3 children, and as Miss Sleigh's and Mrs. Chalke's reports show, we are daily expecting some more to come, who at least for a time will need its kindly shelter and care. Nobin and Shanto are the two who have been longest in it, and I am thankful to say, though they are still enjoying the privileges of the Home, they are both being useful in school-work. Nobin, as I have already said, is now teaching in a school opened in her own house at Nyhattie (though coming to us from Saturday to Monday weekly), and Shanto, who I feared would never be able to teach, is so much improved as to be able to teach the little ones in the Biddabatty school, to which now she goes daily with the other teachers.

'Then comes the widow from Debpara with her two children; she has been with us since May of last year, and has much improved in her health and also in her studies. From time to time she has gone to her home for a week or two, and very soon now we hope to place her in it again altogether, to be by God's help and blessing a light and guide to those still in darkness around her.

'Her elder girl, Shushila, is now in Miss Neele's boarding-school, and is quite happy there, and little Aurobindo is still the pet of the whole household. She is five years old now, and is getting on nicely with her reading. Then Kooshom, a convert sent and provided for by Miss Dutt, in connection with the American Mission in Calcutta, comes next, in order of time of arrival, amongst

our party. She has got on very nicely in her lessons during the year she has been with us, and will soon be able to be of use in mission work. She has her daughter, Chondon, with her; she attends one of our day schools, and, by her own wish, was baptized in July last. She is almost twelve years of age, a child-wife, rescued from heathenism by her mother after she herself became a Christian.

Then next comes Monmohini, a former pupil of Miss Mulvany's, whom I had the pleasure of bringing here on my way back from Simla last October, who at that time, through the kind assistance of one of the missionaries at Benares, was able to meet me at Mogul Serai. She also has much improved, and, although learning is by no means easy to her, she is very persevering, and after a few months' longer stay with us she will go to Miss Mulvany at Burdwan. She had to "leave all" to come, and has up to this time received nothing from her people.

Then, in May last, we received Christadassie, the convert from Arndul, and a few days after, Hemangany, a woman whom Miss Collisson was anxious should be under good instruction for a time previous to baptism. The former was only in her First Primer when she came, but is now getting on nicely with her lessons, and the latter has much improved also, and was baptized in July.

Golap, a Brahmin widow whom the Rev. Dr. Baumann had baptized a little while previously in Calcutta, was also sent to us in May for further instruction. She is very slow, but in time, I hope, will improve. These three beginners, Christadassie, Hemangany, and Golap are taught by Shushila's mother, and spend some time daily in doing plain work.

In May, also, I took a young widow, whom we have since called Neroda, for further instruction previous to baptism. She is no longer here, and so I have not included her in the nine. She was very delicate, and I have sent her to Miss Hewlett's kind care for a time; while here, she learnt a little, and was baptized in July.

Then lastly comes Keroda, the pupil from Shamnugger, a brief account of whom has already been given in *India's Women*. She is young and intelligent, and has been long under instruction; her future is somewhat uncertain, but for the present, probably for a year or so, she will remain with us. She is not a widow, and her husband has, during the last month, expressed his intention of becoming a Christian. It will be indeed a happy thing if he by God's grace becomes a truly converted man, and husband and wife are able to live together as Christians; but a testing-time in his case is necessary, as his previous life has not been satisfactory.

Will all our friends who are specially interested in our Converts' Home remember them individually in prayer, and pray that the Holy Spirit may graciously assist us, and dwell among us, and in us, that sin and the ignorance and prejudices connected with spiritual darkness may be more and more laid aside and removed by His holy influence, and that those who dwell in our Home may be able to live holy and consistent lives; and also that wisdom, patience, and all other necessary graces may be given to those who are placed over them? Bindhu, who was the teacher for the Converts' class, was last Tuesday, after a long and trying illness, taken to her eternal home. She was one who truly loved her Saviour, and, though not free from faults and failings, has lived a consistent and useful life. She was a convert from heathenism fifteen years ago.

My grateful thanks are due again to the kind friends who sent us such a good supply of dolls and other gifts for our school children last December, and also some things for sale. We sold a good many at once, and the remainder of

the articles were taken by Mrs. Broadbent to be sold in Simla. We were very glad of her kind help in this way.'

MISS PANTIN'S REPORT FOR THE YEAR ENDING SEPT. 1883.

'My work this year has been among the people in three villages: Echapore and Nawabgunj, close to one another, and Biddabatty, in quite an opposite direction, and on the other side of the Hooghly.

'And first about ECHAPORE :—

'Imagining ourselves going to some of those girls and women who read regularly in Echapore during the greater part of 1883, the first house we should come to is that of *Sharada's mother*. The brick-built house and the high enclosure round the garden show that she was not always as poor as she is now. Her husband died some years ago, and since then she has had to support herself by helping her neighbours in their housework, while her son Sharada, now about seventeen years old, is being educated in Calcutta at his father-in-law's expense. But, though Sharada's mother has hard work to get her living, she rarely misses lessons, and when we appear is sure to be sitting on the floor learning her spelling. Learning is very hard work to her, and the few lines of easy reading and half-dozen words of spelling have to be gone over again and again. At last they are mastered, and the spelling-book put aside, while some passages from God's Word, or perhaps some simple tract on sin and God's love, is read to her. She listens with interest and intelligence, and loves to hear about the protecting care and love of the Great Father. But speak to her of sin and its remedy and her attention flags. "Yes, yes," she says, "we are all sinners. See how much trouble I have—that's because of my sins, I suppose. When I have been punished enough I hope that God will give me prosperity again, and take me to heaven." Or, "Yes, I do love and reverence God; but why should I reverence your Jesus Christ?" Yet she has sometimes listened with real interest when told what "our Jesus Christ" has done for her, and inquired, "Really, can Bengali people's sins be forgiven so?" We can only pray that God will lead her on from the trust which she seems to have in His providential love and goodness to understanding His love as manifested in Christ Jesus.

'*Our second house* is also a well-built one, and shows signs of comfort too. Here a young Bow (daughter-in-law of the head of the house), of fifteen or sixteen years old, reads; as also does her sister-in-law, a woman of about twenty-five, who is always called the "Lame Girl," because she limps. Probably on account of her lameness, she was married to an old man, who died while she was still a child, leaving her a widow before she had ever been a wife. During the early part of the year this girl would not read. "I can read," she said in answer to any questions, explaining that she was one who had learned thirteen or fourteen years ago from the first Zenana missionaries who visited Echapore. But she came and listened to the Bible lesson, asking and answering questions, which showed that she had had Bible instruction. At last she said, "I want to learn to write, will you teach me?" "Yes, if you read a little too," was the answer. "Have you a Bible?" "I had one, but they tore it up because I would read it. If you will give me some part of one I will read it and take care of it." So a Gospel of St. Mark was brought for her, which she willingly paid for. From that time the visits to that house became very pleasant. Both pupils were always waiting with their books and writing ready. Then came the "little Bow's" reading and counting. Then she would repeat a verse of "The Old, Old Story" in Bengali, which she was

learning by heart. Then the elder girl read from the Gospel, the younger one listening, and we had a talk about the passage read. Sometimes, as a treat, a tract was read to them. With one of these the *Lame Girl* was so delighted that she was not satisfied until a copy of it was given her for her own. It spoke of the peace which Jesus gives to His people. "Can He give such peace to *us*?" she asked earnestly. "Certainly He will, if you receive Him and follow Him!" "Follow Him!" she said; "I would like to follow Him. It must be good to be a Christian. I would like to be baptized; but how can I leave my people?" May this, at present, feeble desire be so strengthened that she may not merely feel that she would *like to*, but that she *must* "follow Him!"

While in this house one morning early, during the hot weather, an old woman came to the door. "Who have you here?" she asked; then went on—"A Mem; who ever thought that I should see the face of a Mem again? When I was a young Bow I used to read with that first Mem who came (Miss Gomez), now I never hear the holy words. Read to me, Mem." The Scripture lesson was going on; so she was told to sit down, and she listened attentively to the end. Then a little kind questioning drew out from her a very sad story. She told how her husband had died, leaving her with a son now old enough to support her, but who, instead, idled away his time, and expected her to find food for both; so that now, in her old age, she had to work at a neighbouring factory to earn the necessary money. (This accounted for her not having seen any of us for so long; she is out at the factory all the time that we are in the village, except during the few weeks of the hot weather in which we go in the early morning.) It seemed a relief to her to speak of her troubles. "Oh, my boy, my boy," she said, "I pray for him night and day. Do you think that the Almighty God hears?" How good it was to be able to tell her of One who cared far more for her boy's welfare than she did! "Then why does He not answer my prayer and make my boy good?" For answer I turned to the account of the Canaanitish woman, and read it to her. She listened with the greatest attention, repeating my explanations and adding some of her own. "Yes, yes, her *daughter* had a bad spirit; my *son* certainly has a bad spirit. . . . And He would not hear her at first. No, He does not hear me yet." But when we got to, "It is not meet to take the children's bread and cast it to the dogs," a serious difficulty occurred. "What had the dogs to do with it? Where were the dogs?" she asked. In vain I attempted to explain to her the parable wrapped up in the saying; for I had not prepared this passage as I always do those which I read with my pupils, and I was stopped in every attempt by my ignorance of some necessary word. Meanwhile she continued, "Yes, children give the dogs the bits—but where were the dogs?" Suddenly an idea struck me. "See," I said, "He tells her a little *story* about dogs and children. It's not true at all, only a little *story*," and with a little more explanation we got over the difficulty and finished the reading. As long as I went in the early morning she always came to listen. Then I lost sight of her, till next year, I hope.

The Bow in the *third house* has also been a pupil for many years. It seems strange that she keeps on reading so long, so careless and indifferent is she to her lessons, and to all that is said to her. It is rather hard work visiting her, but as long as she says that she wishes it, it seems right to go on, in hope that the seed sown and the power of reading acquired will be blessed in due time.

In the *fourth house* a girl reads called *Shiedoo*. She is another very careless one, and probably we should have given up visiting her house, were it not that we have quite a little *women's school* there, though the pupils are not

very regular in attendance. Still, we generally have four ; so that I take a native teacher with me. Among those who come, the most regular are two Bows from a house near, who have only begun to learn to read this year. The Bible story is quite new to them, and they listen to it with great interest.

Then there is *Boshanto's mother*, a nice Brahmin woman, who, having her husband's permission to read, steals in whenever she can escape the vigilance of her old father-in-law. He hates Christian teaching, and stops her whenever he sees her with her books in her hand. Poor *Rommenie* has been away a great deal this year, but she likes to come and listen whenever she is at home.

Tara, too, comes when she can ; but she is poor, and her two troublesome boys object to her doing anything but nurse them. Sometimes she leaves them with a neighbour ; but then a crying is soon heard, which cuts the reading short, for the pupil immediately runs away.

All these women have been visited regularly twice a week up to August of this year. But the baptism of a woman from a village near so alarmed the Babus of Echapore that they have refused to let us come to their houses. The women are very sorry, but they can do nothing ; so the work is closed there at present, to our regret.

The visiting the *schools* taught by the native Christian teachers under us is very interesting. I have visited that in Nawabgunj, and one in Biddabatty this year. In *Nawabgunj* there has been opposition on account of the Christian teaching for some years past. Nevertheless there have been about thirty names on the roll during the earlier half of this year, and a fairly good attendance. It is a great pleasure to see the children learning to read and write and do a little arithmetic. The first class read the New Testament, besides, of course, one or two Bengali standard books ; the second class, some "Bible Stories;" a class lower, "Line upon Line," and so on, till we come to the tiny ones, who learn little texts, and hear the Bible stories in the catechising which they all have together during the last half-hour of school. As one listens, one does not wonder that the Babus say : "It's when they are young that you do the mischief ; you get hold of them and teach them out of your Book, and they never forget it afterwards."

Since July the opposition to Christian teaching has been so bitter that only three children are being allowed to come to school. Many others would attend, and their mothers would like to send them, if they dared. Just at present they are too intimidated, but we hope that they will return after a time.

At *Biddabatty* there are two divisions in the school. Miss Good has the superintendence of the upper one, and I have the lower. At the same time that the numbers in the Nawabgunj school went down those in Biddabatty school increased ; and about twenty-five little new children began to come to school. We were very thankful for this encouragement just when there was so much opposition elsewhere. We hope that we shall again have our work in Echapore and Nawabgunj ; but it may be that we are being sent from these places where they have long had the opportunity of hearing the Good News, in order that we may go to others, and tell those who have as yet had little or no opportunity of hearing it.¹

MISS SLEIGH'S REPORT.

¹ The work at Bhatparah has been carried on very quietly this year, I am very thankful to say, and though a few of my Zenana pupils have left the village, still their number is very quickly being filled up by new ones. The old woman I wrote about is still very much interested, but has become too feeble to

receive much Scripture instruction. One of my pupils, Katro, has spoken of wishing for baptism, but has not any fervent desire for it now. She is a widow, and has been under instruction for years, and at the time of Nobin's baptism, which was two years ago, she was very earnest indeed, and declared her intention of becoming a Christian to her parents and friends, and from my report in 1882 you will find that her father sent her away twice to her father-in-law's, so that she might not receive Scriptural instruction. He sent her away a third time, and this time she was kept there for the whole of last year. She has very recently returned, and has commenced learning again. I would ask you to pray for her, that she may at last be gathered into our Lord's kingdom. Both schools here are getting on very nicely. The high-caste school has begun paying fees, which is a very good sign of improvement in this bigoted place of Bhatparah, and I actually have here one Zenana house in which the pupils pay fees. The new school is reserved for the poor and low caste and Mohammedan children. It has 24 girls on the roll, with an average attendance of 14 daily. I hope to give more particulars of this school in my next report.

'At Gatiparah my Zenana pupils are most interesting. Golapie, the pupil I wrote about in my last year's report, does not see her way clearly yet to come out to be baptized. Her husband is a great hindrance to her at times. He sometimes forbids her to read her Bible at home, when she takes it up to derive some consolation from it, and this grieves her very much, because she often tells me that the Bible is a great comfort to her when she is in trouble, and it is her delight to read the Psalms when her spirit is so depressed. She had only two children when I last wrote about her: since then she has a dear little girl. A short time ago she was very *very* anxious about her eldest child, who was very ill indeed, and she said, 'Mem, pray to God that He may make my boy well.' Her words were accompanied with such earnestness that the appeal went to my heart at once, and I besought God for His dear Son's sake to restore her boy to health and strength. The following week, when I went to visit her, I found that the prayer was answered, and heard her acknowledge that it was through prayer only that God had restored her child; and this instance is the means of increasing her faith in Him who answers prayers.

'Lokie, another of my pupils in the village of Monirampore, is one whom I have written of before. I told you in my report of 1882 that she was very indifferent at first towards Christianity, but that afterwards she began taking a great interest in searching the Scriptures and in reading religious books, such as *Faith and Victory*, etc.: her interest has deepened into real faith now, and her one great desire is to separate from heathenism and to be baptized. So zealous is she for the welfare of her soul, that she is going to take the first opportunity she can to make her escape during these puja holidays to come out and to openly profess her faith in the Christian religion. She is the daughter of a Brahmin priest, and has been a widow since the age of seven. She attended the Gatiparah school till she was thirteen, and has been learning in the Zenana since then. She is now eighteen.'

MRS. CHALKE'S REPORT.

'You will be glad to hear the part of my work in Deparah, which was quite closed last year on account of the baptism of the Brahmin widow and her children from the village, has opened again since April. At first a few of the children came to a room kindly lent to me by Mrs. Shurendro Nath Bannerjea, but as the sun was getting very hot in April, and the distance too great to walk, some of the parents made up their minds, and, resolving to bear all remonstrances and taunts from their bigoted neighbours, asked me to go back to the

village and to have the school there again and they would send their children to it. And now we are having the school here exactly opposite the place we used to have it in, in a respectable widow's house, whose daughter had passed a very successful Government examination from our school. She has had to bear many threats and taunts from some of her neighbours, especially from the relatives of the new convert, for allowing us to have the school in her house, but she has up to this time bravely stood by us. There have been 27 names on the roll, but about three have been withdrawn since the convert from Shamnugger came, as they are related to her. Although all my Zenanas here have not opened yet, I have four very nice pupils, three of whom used to be in school just a year before it closed, and as they are married and too old to come to school they are taught at home. The fourth is a young widow who is very anxious for baptism, but cannot get an opportunity of openly speaking to us on the subject. She comes over sometimes to her sister's house, and sometimes to the school, her husband's people being too bigoted to let us enter their house for the purpose of giving Christian instruction. I think the people who see her coming to me at the school on Mondays (the day for visiting this place) are suspicious of her intentions, and often pass such remarks as "Jogore's mother is very friendly with the Mem Sahib," and in their ideas (often correctly), when a woman is friendly with a Mem she very soon leaves her home and follows her. Will you pray that she may get strength and wisdom to act bravely and rightly, and that her motives may be purified, and that we may be abundantly supplied with wisdom to guide these seeking ones?

The school at Athpoor has suffered somewhat on account of the convert from Shamnugger. We had above 25 children in it, but owing to Kheroda's conversion, many of the parents withdrew their children, very rightly arguing that youth was the time we sowed the seed so deeply, and adding, "Kheroda, too, was a school-girl a few years ago, and what has been the result?" Two mothers, to support their argument, when I assured them no girl could be baptized till she was of age to act for herself, and that we never could be accused of such dreadful robbery as stealing children, acknowledged to my delight that although their girls had been attending school only a short time, they had already begun reproving those at home for worshipping idols, and in their little way trying to show them the folly of such worship; so they very firmly decided *their* children would not be sent to my school again. But you may be assured, where we see fruit already beginning to show in these tender hearts, we do not allow them to be taken away from us without much pleading with Him in "whose hands are the hearts of kings, and He turneth them whithersoever He will." And if these lambs belong to the Good Shepherd they will hear His voice and follow Him. Just now there are only twelve girls in school, who bravely continue to attend, although their neighbours are always telling them we are sure to pack them some day in a gharry and run off with them; but Bengali children, like all other children, put more trust in one who has never told them a lie than even in their own parents. The habit of telling untruths to their children is very common with natives—in fact, it seems to be a trait in their character; we must not be very surprised at this, as their religion allows any number of falsehoods to justify a good cause.

Now something about Khurdah:—Our school here, I am happy to say, has not suffered in any way through Kheroda's conversion, as this village is not only far away from Shamnugger, but also populated by a different class of people; they are mostly priests to bankers and goldsmiths, etc., and so long as their disciples are not converted—in other words, their bread not affected by it—they do not care how many baptisms take place, but one in their village, and in any way related to them, would cause no small stir. The number on the

roll has decreased a little from last year's : from 75 it has come down to 58 on the introduction of fees, and a few also have been withdrawn on account of the religious instruction. Each time a new religious book was introduced for daily reading, the school received a shock, and a few girls would be kept from attending, but when we steadily maintained our point the children were sent back after a few days ; but about two months ago, when some tracts which contained disagreeable truths about their chief deity (the Thakoor these priests worship) were distributed amongst the children, both for their own and their parents' perusal, great annoyance was caused, and some were withdrawn entirely from school, and were taught at home or allowed to play about in the streets. Although this is a very bigoted place, many of the people appreciate education here, and one Babu has built us a large and airy school at his own expense. Of course we pay him a small monthly rent for it, but it will be some years yet before we shall pay up the whole amount the building cost him. Mrs. Wheeler, the Government Inspectress, examined this school when it was only seven months old, and was very pleased with the progress the girls had made in such a short time, and at her recommendation it receives a grant of 20 rupees per month from Government. I have had eight Zenana pupils under instruction this year ; four have left the village, one has been obliged to give up her lessons on account of illness, and three are still under instruction. I cannot say whether these are hopeful cases yet, as they are beginners, young, and very reserved in their conversation with me. A woman from here, a high-caste Koolin Brahmin's wife, is very anxious for baptism, and has resolved to come to us during these holidays with her girl. She is not living with her husband (these Koolin Brahmins are entitled to any number of wives, and unless these men are thoroughly, morally good men, they seldom live with any of their wives, but visit them occasionally when they require money, and those from whom they have hopes of getting money are oftenest visited). This woman has always lived with her own people, and says she was taught by a lady who used to visit Khurda some years ago ; she was also in a missionary school in Calcutta when a child, and ever since she has known us she has been telling us about her wishing to become a Christian, but her people are suspicious of her intentions and will not allow us to teach her, so we have been supplying her with tracts and books, and had religious conversation with her when we had an opportunity of doing so at the school, where she comes every day with the pretence of taking her child home after school-hours. I believe she put her child to school only to get a chance of meeting us, as she is only three years old. Will you pray for her too ?

What the Indian Zenana and Village Missions need.

LET an old worker who can answer this question from personal experience explain in a few words two of the very special needs to which our heading calls attention, needs which must be met if these Missions are to grow as rapidly and effectively as the promises of a faithful God lead us to expect and believe He desires that they should.

The first need, and a very urgent one, is *more workers*. From whence are they to come? we inquire. Our Zenana Societies are faithfully using up the means intrusted to them, in sending forth all they can,

yet this *all* is far too few. The need, therefore, is that *consecrated women with means of their own* should offer themselves for this service.

Be not dismayed, dear friends, with the proposal. Moderate means will suffice, as our earnest-hearted workers, Miss Clay and her associate, have practically demonstrated; for with a very moderate income they not only sustain themselves, but help in part to sustain their village work. These ladies in their large district, containing 1550 villages, some of them really towns, and inhabited by thousands upon thousands of women, have placed themselves in connection with our Society, and allow themselves to be guided, counselled, and advised by its Committee, which, in case of need, would succour them. Aid is also given in expenses they cannot meet.

A few other ladies connected with Zenana Societies help in a similar way, some only supplying their own salaries, and the Society subsidising them by providing a dwelling and other contingent expenses. It is more such workers who are called for, and for such those now in the field are crying with constantly increasing earnestness.

Miss Clay, in a recent letter, after sketching her work in a very graphic and touching way, and after quoting the words of a native pastor which ran thus; 'Take care of your health, that you may live to see the day when the Punjab (the villages of which she is labouring to evangelise) will become a Christian country,'—adds: 'The door is widely open into the country districts, but there are needed many workers, and I have an ever-deepening conviction that the great hope of evangelising India is to reach *all classes among her women*. I see my way to a great and widely-spread work, if only workers are provided, and I shall never feel satisfied till all the Indian women who can be reached have heard of Jesus, the "mighty to save."'

Our second need is of ladies of some experience in life, such as Mrs. Lewis, Mrs. Kearns, and Mrs. Ellington, connected with the Church of England Zenana Mission. These are three missionaries' widows, who not only do valuable work themselves, but guide and train younger ones, exercising at the same time motherly care over them. Surely there are more such ladies whose hearts God might touch, and He knows them by name, and where they dwell. They need not of necessity be missionaries' widows, or indeed widows at all, but women with sound constitutions, adaptable dispositions, practical power, and warm piety kindled by genuine love to Jesus and the souls He has tried to redeem. Christian sisters, do, upon reading this, examine yourselves, and inquire whether you may not go, whether you may not use the modest income which supports you here in sustaining you as a Zenana or a Village Missionary in India. When one hears of the sacrifices made under the impulse of a false or mistaken faith,

one longs intensely that some of our Lord's true and enlightened children may be so constrained by the love of Christ as to offer willingly for this noble path in His service.

I have not referred to the example of A.I.O.E., who has given means, special talents, position in society, etc., and laid all as a willing, joyful offering on the Missionary altar. She writes:—'Missionary life is full of interest, and I am very grateful to my heavenly Father for bringing me to India, and intrusting me with His message of love. . . . My real innermost feeling is that of humble gratitude to God for the love of true hearts, one of the most precious of all blessings, and I regard the dear Hindus as my jewels—jewels set in gold.'

One more need, the deepest need of all, and our words shall cease: *Earnest, persevering, believing prayer.* O dear friends, have faith in the word of Him who cannot lie, and who says, 'All things whatsoever ye shall ask in prayer, believing, ye shall receive.' *God means it.* He waits to be gracious. 'Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest.' He knows those He has chosen for this work, though hidden from us, and He has the power to draw them out, and enable them to recognise His call to go forth and gather in His scattered ones. We are helpless to touch hearts, but all power is His, and to Him let us cry unceasingly till He manifest it, in giving us a little army of true, earnest, unpaid workers, who shall glory in realising that they understand and accept His assurance, 'I will pay thee thy wages.'

May we suggest that those of His pleading children into whose hands this paper may fall, form themselves into little knots of two and three to unite in bringing the needs we have touched upon before God in special definite petition, remembering the pledged assurance of our Lord Jesus: 'If two of you shall agree as touching anything, ye shall ask, and it shall be done,' etc.

'Intercession.'



ERY, very earnestly do we beg our friends throughout the world to see that this New Year be with us, above all else, a year of prayer.

We all admit that only God can give us *souls*; but let us all resolve that in the future, more than in the past, we will look to God, not only for souls, but also for our silver and gold, for our candidates, for our home workers, yea, for all we need.

For the last two years a fortnightly Cycle of Prayer has been from time to time published in our pages; it has, however, been felt of late by some of our friends that it would be desirable to have a Scheme of Intercession,

which might be printed separately, and widely circulated. The following arrangement is therefore proposed for 1884, and it may be had separately as a Prayer Card on application to the Secretaries at the Office:—

C. E. Z. M. S.

WEEKLY CYCLE OF PRAYER.

1884.

'Jesus answering saith, . . . Have faith in God. . . . What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.'—MARK XI. 22, 24.

SUNDAY.

*For our Zenana Missionaries, their Assistants, and their Pupils
(Heathen and Mohammedan).*

Thanksgiving for blessings, especially for souls converted to God, and those enabled to confess Christ by baptism.

Prayer for an increase of a missionary spirit among the converts.

'I will not let Thee go, except Thou bless me.'—Gen. xxxii. 26.

'He that hath My Word, let him speak My Word faithfully.'—Jer. xxiii. 28.

MONDAY.

For our Training Institutions.

(a.) *At Mildmay*,—that our probationers and candidates may be of the Lord's own choosing, and that the training period may be a time of rich deep blessing.

(b.) *Abroad*,—that the *Superintendents* may have love, zeal, patience, vigour of body and of mind; and the pupils may be truly won to Jesus, and be led by the Holy Ghost to give their after lives to God's work.

'On My servants and My handmaidens will I pour in those days of My Spirit.'—Acts ii. 18.

'They that wait on the Lord shall renew their strength.'—Isa. xl. 31.

TUESDAY.

For our Girls' Schools.

(a.) *For the Missionaries in charge.*

'They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.'—Ps. cxxvi. 5, 6.

(b.) *For the Native Teachers.*

'Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.'—Rom. xv. 13.

(c.) *For the Pupils.*

'From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.'—2 Tim. iii. 15.

WEDNESDAY.

For our Bible-women.

That they may be consistent, humble, persevering, fervent, and successful.

'Help those women which laboured with me in the Gospel.'—Phil. iv. 3.
See Rom. xvi. 1-12.

INDIA'S WOMEN.

THURSDAY.

For our Medical Workers.

In their Zenana, Hospital, and Dispensary work.

'Jesus went about preaching the Gospel of the Kingdom, and healing all manner of disease.'—Matt. iv. 23.

FRIDAY.

For our Village Missions.

That the workers may have strength of body, vigour of mind, and fervour of soul.

'Jesus went about all the cities and villages teaching.'—Matt. ix. 35.

SATURDAY.

For our Home Work.

(a.) *The Committee and Officers*,—that God will give them abundantly fitting candidates, and the means to send them forth; and that in their expenditure and in all their counsels they may be endued with prayerfulness, wisdom, zeal, and love.

(b.) *The Deputations and Local Workers*,—that they may witness for the Lord Jesus in their work, and attract sympathy and help by their zeal and consistency.

'He giveth to all men liberally, and upbraideth not.'—James i. 5.

'God hath not given us the spirit of fear, but of power, and of love, and of a sound mind.'—2 Tim. i. 7.

'Pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you.'—2 Thess. iii. 1.

Remember, Lord Jesus, Thy handmaidens, gone forth at Thy command to gather in the scattered ones among the women of the East. Be Thou ever with them, guard them in danger, strengthen them in weakness, guide them in perplexities, sustain them in disappointments. Pour out upon them abundantly Thy Holy Spirit, and prosper their work ever more and more. Supply them with faithful and true fellow-workers. Give them a rich increase here and a blessed reward at Thy glorious appearing; and all, dear Lord, we ask for Thy Name's sake. Amen.

Faith's request: 'Let Thy merciful ear, O Lord, be open to the prayers of Thy humble servants.'

God's answer: 'All things whatsoever ye shall ask in prayer, believing, ye shall receive.'

May we earnestly entreat our friends to *use* our Prayer Card. We have a vast and a blessed work before us. The Lord has set before us an open door. But it is by faith and prayer alone that we can use our opportunities aright.

'Seeing then that we have a great High Priest that is passed into the heavens, Jesus, the Son of God, . . . let us *come boldly* to the throne of grace, that we may obtain mercy and find grace to help in time of need.'—Heb. iv. 14-16.

Praise and Prayer.

PRAISE for journeying mercies to those of our missionary party now on the way to India.

That Miss Parslee has been spared, and now recovering from dangerous illness.

That our Missionary Band continues an unbroken one to commence a New Year.

Miss E. Highton says, 'It is most cheering and wonderful to see how, in so many cases where the sower's work has apparently yielded no fruit, the seed springs up and bears fruit an hundred-fold.' Let us praise God for this!

PRAYER.

Miss Hewlett asks for prayer for the native nurses, one Hindu, and four Mohammedan, now under her charge.

Prayer is asked for two such in Calcutta, who are at present being prepared for baptism.

Here—and—There:

OR, HOW SHALL WE IN ENGLAND BEST FORWARD THE
WORK IN INDIA?

IT is now arranged that the inclusive cost of training for the *general* work of the Society shall be £50 per annum, to be paid in three portions, one-third being due at Christmas, a second third at Easter, and the remainder at the close of the training year.

A lady has kindly offered £25 towards a fund for sending out an extra missionary, provided £175 more is sent for the same object. Will some of our kind friends assist us to secure this gift by sending special sums before 1st March?

Donations for this to be sent to the Sub-Treasurer.

More than 465 meetings were held in behalf of our Society in the course of 1883, and those kind friends who have taken part in them have contributed a very important share to the work we have in hand.

Our Carlisle anniversary was very successful. The Rev. R. H. Maddox, for fourteen years missionary of the C.M.S. in South India, was the

deputation at the afternoon meeting, and Colonel Black's lecture in the evening yielded over £20.

On October 11th a large drawing-room meeting was held at the Rev. Canon Tristram's, the College, Durham, and in November an influential gathering took place at the Castle, Bishop Auckland, in behalf of the Society.

The Mildmay meeting on October 23d was very helpful. The Rev. D. B. Hankin presided, and telling addresses were delivered by Revs. F. A. C. Lillingston, E. A. Stuart, and Eugene Stock, Esq. The high spiritual tone of the speeches was a cause of great thankfulness.

An interesting conference has been held since our last issue, at Birmingham. The Association Secretary for the counties of Worcester and Warwick invited the Local Secretaries in those two counties to meet for prayer and consultation as to the best means of promoting the objects of the Society. The Rev. G. C. Baskerville, Rev. E. R. Mason, Rev. E. Kempson of Claverdon and other friends cordially assisted on the occasion, and the company afterwards met at tea in a room kindly lent for the purpose.

The last two months have witnessed a large number of meetings and sermons in various parts of the country, in support of our work. Amongst those who have most kindly advocated the claims of this Society, have been Colonel and Mrs. Urmston, Mrs. Weitbrecht, Mrs. Macdonald, Mrs. Bardsley, Mrs. Greaves, Mrs. Fuchs, Miss Oxley, Mrs. Davis, Miss Elkington, Miss Lindon, Miss M. Highton, Miss Hamilton, Sir W. Hill, Rev. C. S. Gellings, Rev. R. C. Macdonald, Rev. Daniel Barry, Rev. R. H. Maddox, Rev. Townsend Storrs.

We must not omit to note the interesting tour which has been made in Ireland in furtherance of the Society's work by Rev. D. Barry; we cannot doubt it will yield hereafter important fruit.

INDIAN LADIES.

'It is so difficult in many parts of India to learn anything of the character and mode of thought and life of the high-born native ladies, that a few words bearing on these points may not be uninteresting to the readers of your Magazine.

Though to a great extent degraded by ignorance and by somewhat hard usage, yet these ladies often show, when the opportunity is given them, that they are worthy of better things; and with like advantages would not be far behind their sisters of the West in ability and intelligence, as they certainly would not be in love for their children and devotion to their husbands. The greater freedom enjoyed by ladies among the Mahrattas than among people

of most other races in India sometimes gives to Bombay officers opportunities of becoming acquainted with them, not to be had in other parts.

A few years ago I happened to be in political charge of a small native state, whose chief was a minor, a lad of seventeen or eighteen years of age, amiable but weak and easily led by any one, as is too often the case with the young chiefs of India.

Unfortunately he had an uncle whose chief object seemed to be to lead his nephew into vice and debauchery, and thus to ruin him. From the evil influence and example of this uncle I was most anxious to save him, but could get little help from any of the officials of the petty court of this little state, finding it most difficult to discover who were the really worst enemies of the young chief.

One day I received an invitation from the mother of the chief (widow of the late chief) to pay her a visit, as she wished to have some conversation with me on important matters. On going to the palace, after getting through the customary formalities and talk with the various officers assembled in Durbar, I was, somewhat to my surprise, ushered with only my native assistant into the private reception-room of the widow chieftainess, where I found her almost alone, and soon she dismissed what few attendants she had, and then poured out her whole heart's trouble and sorrow about her son to me, telling me of all her fears for him, and her attempts to keep him from the influence of bad people about him, and specially from that of his wicked uncle, and entering into all my plans for him, discussing them and making suggestions in a way that showed her lively interest in her son's welfare and her own intelligence.

Few English mothers could have shown more feeling than she did for her son, as well as anxiety for what she conceived to be his spiritual and moral good. In her earnestness she had dispensed with her veil, and she told me with tears in her eyes of all the plots laid to ruin her son.

All my proposals for her son's welfare received her ready acquiescence except one, and that was a plan which I hardly ventured to press, of sending him away for a time altogether to an English Government School, where he would be removed from his uncle's influence. To this his mother strongly objected on one ground, which she did not hesitate to avow. She told me that she had heard that some of the boys brought up in Government Schools had forsaken Hinduism, and she feared her son might do so, and become a Christian, and then "What would she do?" It was touching to see the mother's love for her son, but painful to have thus forcibly brought before one her ignorance of that only truth and way which could save him from the moral ruin which she so dreaded.

I expressed to her my sympathy with her feelings as a mother, and as a sincere Hindu, but told her that what she so feared for her son was the only thing that could save him, and the very thing that I most desired for her and for him, as well as for all her people, and I ended by offering her a Mahratti Gospel, which I begged her if she had no objection to accept and to read and judge for herself how good and excellent all its teaching was, and whether such teaching could possibly hurt her son.

She accepted the book with seeming pleasure, and we parted with many entreaties on her part that I would do what I could for her son, and with a deep feeling on my part that I had seen in the obscure light of the apartments of a native palace, set apart for the use of this aged widow-lady, one in whom, spite of her dark skin and the still darker superstitions in which she had been brought up, there yet beat as true and loving a mother's heart as one could meet with in even our own more highly-favoured land. I received more

help from this lady in my plans for her son than from any of the other officials of the palace ; and for some time after this interview all seemed to go well with him, but the sequel was a sad one.

'The son did not go away to a school at a distance, and did not come under any Christian influence, and a few years later I heard, after having been removed to another part of the country, what left me no room to doubt that his mother's hopes had all been blasted and all her fears realised, and that the evil example and wicked counsels of his wretched uncle had done their part, and had led this poor young chief to ruin and an early grave.

'The mother, however, had done what she could according to her light and knowledge, and had shown how much more she would have done had she known more, and what valuable aid towards the good training and Christian instruction of India's sons Indian women will be competent to give, and doubtless will give, when once they have themselves received the truth in the love of it.

H. B. BOSWELL.'

MISS CATCHPOOL'S ACCOUNT OF HOT WEATHER WORK AT JHANDIALA.

'You will like to hear a little of what has been going on during the hot weather here. Owing to the want of a house previously this has been the first hot season during which the Village Mission has been able to continue its work ; and we are very thankful to be able to say that we have proved it to be quite possible to visit the villages round our centres regularly and systematically without being hindered by the weather. Of course this involves getting up early, sometimes before 5 o'clock, as, if going any distance, it has been necessary to start as soon after 5.30 as possible—but this is a small matter in India. If by so doing we can continue our work and retain our health it is a great cause for thankfulness. To-day, July 12, is the first time that the weather has detained us, or, indeed, that the work has been stopped from any cause. But now that we are fairly into the rainy season we must expect some wet mornings.

'About the beginning of May, when it was impossible to itinerate any more, we divided the thirty-three villages round Jhandiala between Miss Clay, Miss Parslee, and myself, each taking, besides our eleven villages, a share of Jhandiala itself. The work of others I will leave them to describe, and give you now a little account of that which has fallen to my share. Of the eleven villages two are quite small ones at a considerable distance, and only to be reached either on horseback or in a doolie. As the latter is expensive and tedious, and the former out of the question, during the hot season it seemed better to leave them for a time and look forward to taking them up again next cold season. Of the next four villages, two had not been visited until last winter, and as we considered it is better to begin gradually, and not run the risk of frightening the people at first, these have only been visited about once a month. Many people in them are friendly, and we trust during next season they will be visited more frequently. In the two others there are bad men, who are strong in their Mohammedanism, and who, therefore, influence the women, and prevent their listening by raising foolish and ignorant arguments. On this account it is better only to visit them at intervals, in order to see if there has been any change of mind amongst them, and whether there are better openings for the Gospel than before. Things change so constantly in this country that it is not safe to conclude that because things are in such or such a state now they will be the same six months hence. The five remaining villages are very friendly, and have all been visited regularly once a fortnight, so that the people are beginning to expect us, and look forward to our visits.

'We will begin with the least promising—Tatta; this is also the nearest to Jhandiala, being only between two and three miles off. I am carried there in a doolie (in the winter, of course, ride), and my Bible-woman Lizzie with her little baby, five months old, in another, smaller, and less protected from the sun. The kahars put me down under a large tree, by a well at the entrance of the village, where there are usually a number of men sitting, discussing village matters, etc. Amongst these is one whose arm was broken by the kick of a horse some time ago, and having never been properly set, but only bound up by some man in the village, has grown together in a very awkward shape, and is quite useless for work. Poor fellow, we have recommended him over and over again to go to the Hospital in Amritsar; but he is afraid of the pain he may have to endure in having it reset, and cannot muster sufficient courage to go, although he promises me each time that he will do so. I have at last given him an easy lesson-book, telling him that as he cannot work he had better learn to read. Then, taking our books and pictures with us, we go inside the village to the lambardar's house. His wife is cooking, but is very friendly, and says she will come to listen presently. In the meantime, therefore, we go to a new house to which we are invited close by, and sitting on a charpoy (*mange* is the Punjabi word, always used in the country), we tell this fresh woman and her mother something of the way of salvation. Then we go to the courtyard next to the lambardar's, and his bibi, with several other women whom we have often spoken to before, come round and listen. They are particularly anxious for us to sing hymns, but fearing that it is the tune and not the words they care most about, we tell them to listen to the teaching first and we will sing to them afterwards. They have seen my little Wordless Book before, and, though they do not explain it quite correctly, have some idea of its meanings. In the next house, some weeks ago, a very nice young woman began to learn some texts and letters of the alphabet, but now she does not make her appearance, her husband disapproving of my instructions. These women are very industrious, making their own clothes (such as they wear), and I have sometimes taken a paper of needles with me and distributed to those who asked for them. Two more houses were afterwards visited, in one of which were two bibis of a rather better class whom I had not seen before. They were very much interested in us, and desired us to stay a long time, but the sun was getting hot, and it was necessary that I should be on my way home.

'Another village, Gadli, I am obliged to visit in a doolie during the hot weather, but to this I generally drive part of the way, as it makes the journey so much easier and quicker. In my first house, several women listen very attentively, and are anxious for us to come oftener. They sing one of our hymns with us, can tell the meaning of the little Wordless Book, and are learning the Ten Commandments, besides knowing something about the pictures we show them. A short time ago in this house I met a dear old woman from a distance who could read Gurumuki, and was very intelligent. She was very pleased to be talked to about religion, and seemed to understand and take in the meaning of what we told her. She had left again before we paid another visit. Next we go to the lambardar's house close by. A few weeks ago I spoke to the Canal Officer in his behalf, as he wished for service with him. This, of course, has won his favour, and he is always specially polite. He is fairly educated, and I have given him a simple lesson-book that he may teach his little girl to read. A few weeks ago I took refuge in his house during a storm, and while waiting had a good opportunity for conversation. He asked if I had read about Guru Nanak, and wished to be allowed to show me his book. He read me about the birth of the great man, and some wonders which are supposed to have taken place at the time; and then the opportunity came for me to speak, and I read to him

about the miraculous birth of our Saviour, and the good news brought by the angels to the shepherds keeping watch over their flocks by night. He listened very attentively, and afterwards insisted on my drinking a glass of beautifully fresh milk. Other houses in the village are visited, in some of which very intelligent questions are asked, and the people always give us a warm welcome.

Our third village is Nona. To this we drive nearly five miles, over what would be called in England a *very bad road*; but I have driven over worse in this country, so do not take much thought about this one. We drive through Jhandiala, and out on the opposite side, passing Bundala, a large place visited constantly by Miss Clay, on the way. In my first two houses the women are not quite so attentive as they were some months ago, and at another, where the woman was beginning to learn, the husband, a Brahmin, disapproves of our visits. I therefore now only just look inside and make my salaam, thus trying to keep up a friendly feeling, and hoping that in time the husband will get over his prejudices. In the next house there is a nice intelligent woman, who is fond of trying to sing with us, and the man (if present) listens attentively. To a house close by we were especially invited a few weeks ago, and at our last visit it was nice to see the woman leave her work of grinding corn (generally a very important occupation, which cannot be left on any account) and sit down quietly to listen. The last house visited is the lambardar's. Here there is a nice girl who previously to her marriage lived in Amritsar and was taught by her father and mother to read. She has forgotten a great deal now, but I have given her a book and hope she will regain her knowledge. A nice elderly woman in the same house can also read, and I have given her a book of texts. It was very interesting to hear her reading aloud to the others, and explaining as she went on. By the time all these houses are visited the sun is becoming very hot, and we are glad to start on our drive home.

Village No. 4 is Manwala, on the road to Amritsar. Perhaps some readers of *India's Women* may remember that when Miss Clay first came to reside in Jhandiala she paid a visit to this place, but was refused by the Sirdar (chief man), and could only sit down on a log of wood outside and speak to the women who came out to her. At our next visit we followed a different plan, and, instead of asking permission of any one, went boldly to the poorer people and left the rich man alone. This plan has answered: we have gone about freely in the village, and sometimes the Sirdar's little boy, a pretty little fellow about ten years old, who can read nicely, sits down amongst others to listen, and readily takes our papers. Only last week I heard that his grandfather had lately died, and his father was now the Sirdar. In our first house there is an old widow woman, who, although ignorant and stupid, does seem to take a little real interest, and a number of others who always listen. Last time two girls came who could read well, and it was nice to hear them reading aloud from the Gospel for the benefit of the others. A short time ago in this village they took me to see a woman who had been kicked by a horse, and was in great pain. I did all I could to persuade them to take her to Miss Hewlett's Hospital, and gave them a note to Miss Hewlett in order that there might be no hindrance. The man promised, and as the distance was only about six miles to Amritsar, on a good road, it seemed likely that the poor thing might go. However, on my next visit there she was still. The pain in her hip had gone to some extent, but she could not stand or move about. A very intelligent woman in another part of the village is very friendly; she also can read, and seems to enjoy the Gospels. A young man at the same house has sometimes been troublesome in trying to raise arguments about the Trinity (as is so often the case with Mohammedans), but of late has been more respectful and attentive. I cannot help hoping well of this woman because

of the knowledge she has gained and her intelligence. She has I can see read the Gospels when we were not present. At another house (which has not been visited so often as those mentioned) the poor things told me so seriously when I was trying to explain something that they were only animals (*pusu*), what could they understand? However, they always receive us very well, and I hope some time to be able to stay rather longer with them. Of late, it being the last house on my list, the sun has been getting so hot that the visit has been curtailed in consequence.

My last village, Ekalgadda, is the most interesting of all, and I constantly wish I could spend more time there and give the dear people more teaching. It is on a *very bad* katcha road, about five miles distant. It is necessary to start very early, because, in consequence of the state of the road, it takes nearly an hour to reach it. In the Mohammedan part of the village there are some interesting houses, where the people are friendly and attentive; but it is amongst the Hindus that we receive the warmest welcome. They think it so specially kind of us to go regularly to visit and teach them without even taking anything to eat or drink from them. They sing with us, learn the Commandments, confess so simply their ignorance, and, what is far more, there seems to be in this village something of a desire not to remain ignorant. One old, old woman, almost too feeble to move about, and almost blind, always listens, and even tries to sing; she can hardly talk, and it is very difficult to make out her meaning when she speaks, but from her manner one feels that hers will not have been the guilt of rejecting the Gospel message. At the most it is but very little she can possibly understand, but having heard that "Jesus Christ came into the world to save sinners," may she be led to trust herself to Him! I have given away three Testaments and smaller books and papers in this village. None of the women can read, and I cannot at present persuade them that they have time to learn, but the men make use of the books, and I trust the knowledge of the Gospel is spreading in the village. One dear woman asked me why, if God is good and kind, He sends sickness? It was so pleasant to see her listening attentively to the answer. At my last visit a man stood at the entrance of one of the little lanes, asking me to come to a fresh house; when I hesitated, thinking that the time was too short to visit all my old friends, he asked me if I was afraid, and promised that a number of women would soon come to me. Of course I went, and though I was in too much hurry to wait for the women to collect, had a nice little time with the men. They listened to the story of the Prodigal Son, repeating it to each other as I went on. Afterwards, when speaking of the only way to heaven, one remarked (they were Hindus) that Mohammedans said theirs was the only true religion. It was pointed out to them that Mohammed was a great fighter, and propagated his religion by force, while Jesus loved all men, and was kind and tender to all; and though we Christians try to teach people the right way, we never make them Christians against their will. They seemed to see the force of this. Will our dear English friends pray for these villages and for the individuals I have mentioned? As yet they are in gross darkness, but we trust that the true Light is beginning to shine upon them.

With the reinforcements promised we trust that it will be possible to some extent to continue the systematic visiting of the Jhandiala villages at the same time as the distant itinerations are carried on during next winter. Around here we are well known, and our object in visiting understood. The people mention the name of Jesus, and say we have come to speak of Him as soon as we appear. May His glorious Name be spread abroad, and may it not only be known, but believed in and loved, that He may be glorified and the souls of men saved!

THE WOMEN OF PESHAWAR.

Right up in the extreme north-west corner of British India, between the Khyber mountains and the Indus river, lies the wonderfully fertile province of Peshawar, and on the banks of the Cabul river stands the formerly populous but now half-ruined city of the same name, to whose women our young missionary, Miss Norman, has gone to carry the glad tidings of salvation. Of Afghan blood, bigoted, prejudiced, shy, and suspicious, but hospitable and intelligent, the inhabitants of Peshawar seem to us to need even more than the average amount of kindly tact in dealing with them. True highlanders, they are divided into clans or families, and to offend one member of a clan is to offend all. Difficulties beset the lady-missionary on every side, and discouragements are many.

Looking back at Mrs. Scott's report of her work there for 1881, we find her writing, 'As long as I avoid the subject of religion my visits are most acceptable, and in some places I have been told I must not speak about religion at all; indeed, two Zenanas have been closed against me because I would speak to the women about Christ,' and referring just before to the sad lack of properly trained teachers, she gives us a hint of other troubles connected with work there, 'Peshawar is so unhealthy, and the prices of provisions are so high, that native Christian teachers do not seem to care to remain here.'

It will be remembered that our work in Peshawar dates almost from the very commencement of our existence as a society, and was at first superintended by our honorary missionary, Mrs. Scott, now Mrs. Spens; that early in 1882 she was transferred to Karachi, and the Peshawar work was kindly superintended for a time by Mrs. Hughes, wife of the Rev. T. P. Hughes, of the C.M.S.; and that, at the commencement of the present year, Miss Norman went there to take up the Society's work before the beginning of the hot weather.

This much by way of introduction to the following interesting paper from the pen of our young Missionary, whom we pray may be spared for many years to carry on the good work in this out-of-the-way corner of the Master's vineyard:—

'I have been asked to write a little about Peshawar. Peshawar *sounds* very far away, and yet it is nearer home than most places in India! At the far end of the station there is a bungalow called "Land's End," which is the last dwelling-house in India, and a lady who had lived in it told me she liked to be there, for, "as the crow flies," she was nearer England there than anywhere else in all India. But in these matter-of-fact days, having no wings, she would have to turn her back on "Land's End," and make her way to Bombay before she could really set her face homewards.

'As with the place, so with the women; far removed as they are from us

by space, by circumstances, and by religion, they are women still, and not so far off as they seem. "We are sisters," they sometimes say to me. You often hear how different their lives are from ours; perhaps you would find it interesting for once to hear how like they are.

"They are the same as regards women's little weaknesses. Their dress and their jewels occupy a great deal of their attention, and many of them examine my clothes most minutely, but that you can hardly wonder at in those who have never seen an English lady before. They are unanimous in advising me to leave off a hat, and adopt a chuddah, but alas! though becoming, it would not be as serviceable as the ugly solar topi. One very old print dress of mine was much admired, and an old lady insisted upon having a pattern of it. As there were no "turnings-in" to snip off, I was obliged to cut out a little bit to please her, but I much doubt if she will ever be able to match it. They are a little perplexed at my wearing no jewellery, and are very particular in their inquiries as to the reason. One day the master of a house came to pay his respects to me, and in true Oriental style offered to supply the deficiency. I repeated the words of St. Peter about better ornaments, but he was not satisfied. Their book, he said, *commanded* the women to wear jewellery and the men swords. This conversation, I must tell you, was carried on through an interpreter, as he speaks only Pushto, a language which is very unintelligible to me at present.

"Rising a step higher, many of my Peshawar friends show true womanly instinct in their love of, and pride in their homes. It gives them great pleasure if one admires their house, or anything in it. In one establishment I always ask a great many questions, for the mistress thoroughly enjoys telling how her butter is made, and explaining many little housekeeping arrangements. One day she gave me a large bottle of home-made rose-water, and she is great on the subject of medicines. Every big house contains so many servants and dependents that she finds plenty of people to practise on.

"You should have seen, too, the pride with which a little girl, the fortunate possessor of a doll, came up to show it to me. "One touch of nature makes the whole world kin," and I think she in her bright chuddah, and one of our rosy-cheeked little ones in a pinafore, would easily have made friends over it. A little girl was married the other day, so I bought a doll, and dressed it for a wedding present for her. Her family objected to my giving it to *her*. "It would be carried away into another country, and they did not wish to lose it." But I was firm, and the little one had her dollie.

"They are women, and not very unlike ourselves too, in their desire to hear something new, and I am glad to gratify their curiosity, though sometimes it must be very difficult for them to follow me. The other day a girl settled herself down to put me through a regular catechism, and asked me just such questions about you, as you would like to ask about her. She is very intelligent and has read a good deal, but books do not often give the little details which make a country and its people familiar to us, and how could she, who always looks out on the four blank walls of a courtyard, picture to herself London, teeming with millions of living beings? But when I spoke of the poor she grew very sad, and like one of us in our childhood, exclaimed, "Why does not the queen take care of them?" like a child, not realising that even queenly sympathy and power have limits beyond which they cannot pass. The four walls of a courtyard! There are many girls in England beating their wings against the bars of home-restraint; there are many women rebelling against their circumstances, who would sympathise, with secret shame at their own discontent, with the sad words of one, "Yes, you are happy, but we are slaves! We can

go nowhere, we can see nothing!" or would feel rebuked by the patience of another who accepts her dreary lot simply as "the will of God."

'Poor things! Like us in many things, they are like us in their sorrows. A bright young woman said one day, "I talk and laugh, but I have always a great sorrow in my heart, for my husband has brought home another wife, over me." Again, I had been telling a Bible story to a family, when one of the daughters, whose husband is away and has not written to her for a long time, asked, "If I make haste and learn to read well, will you give me the book with those words? I would read it all day long, and I think it would comfort me." One can give them love and sympathy, but there are sorrows which only God can lighten.

'There is a general belief among the Mohammedans that Christ will return to earth this year, and that then the time of probation will be over. Many of the women have been very anxious; one said to me that "she knew only the good would be saved, and she wished to please God, but felt a great deal of sin in her heart." I told her what was the ground of *my* hope and confidence, Christ's righteousness, not my own. She is only one of many who seem to feel deeply their sinfulness, and I often think of the lines—

"Far and wide, though all unknowing,
Pants for Thee each human heart."

'The women of Peshawar are far from you, but will you not draw nearer to them, taking them just as they are into your love, and bearing them on your heart when you stand before the Mercy-seat? God created them, as He created you, for His glory; Christ was lifted up to draw them as well as you to Himself, and your prayers may be the means of bringing them closer to Him; so you will feel that you too had a share in His work, when, out of every kindred and tongue and people and nation, His redeemed ones meet around His throne.'

THE TEMPLE OF TRIPETTY.

(*From a Native Correspondent.*)

'Tripetty is divided into two parts, the Upper Tripetty and the Lower Tripetty. The former is a small village, with a large temple situated on a fertile and elevated valley between two hills of moderate height. The construction of the temple is very simple. This is the richest temple in Southern India. It has jewels and other things worth fifty lacs of rupees, and in cash it has nearly forty or fifty lacs. It is here that pilgrims of all creeds and castes flock every day from all parts of India. The number of pilgrims on ordinary days amounts to two or three hundred; but during the annual festival, 40,000 or 50,000 people gather together on this hill. A very large part of the pilgrims who visit this place walk up the hill, but the rich go in small portable cots or cradles. Each cot is convenient for a single person to sit on, and is borne on strong bamboo sticks on the shoulders of two men. The monotonous songs of these *dholi* bearers can be heard far off in those lovely jungles, through which they trudge along with great pain and difficulty. The name of the idol on the hill is Streenivasen, and of the one below Govindaraja Perumal. The pilgrims always go first to the Upper Tripetty hill, perform their vows, and then come down, and return to their distant homes after paying a visit to the idol below. The principal part of the vow in the up-hill temple consists in shaving completely the heads of men and women indiscriminately. But why this idol should take a particular fancy for people's hair, is a question that puzzles many. The other part of the vow is to pay a tribute by way of homage to the idol; and this sum

is dropped into the large *Hundee* which is hung up on the outer verandah of the temple. The sum which each man pays varies according to his position and rank. This is not the only source of revenue for the temple, for there are other ways by which the temple authorities obtain money from the rich pilgrims. I will here try to detail some of them. As far as my experience goes, in all the temples in Southern India, such as Conjevaram, Seringham, and others, the pilgrims are at liberty to go in and see the idol inside, without paying a pice to the temple authorities. But here it is not so. Each pilgrim who wishes to have a look at the idol must pay one rupee for each visit. One rupee, mind, and not sixteen annas. Copper coins are no legal tender in the temple. Again, the stone idol here is dressed four times a day, in different ways; and if pilgrims desire to see it in its various costume, they should pay one rupee for each visit. Again, if pilgrims wish to burn camphor before the idol, they will have to pay a rupee once more.

There are numerous such rules and regulations to get money from the pilgrims. What a cruel custom is this! No doubt the upper ten manage to pay, and satisfy their religious curiosity. But what do you think of the poor, who come walking thousands of miles. Here they stand like condemned criminals trying to propitiate and win the favour of the men who guard the gates. Have these poor pilgrims any chance to enter at all? Yes, they have. Once at midday they are let in free of charge. It is a sorrowful sight to see these fanatic pilgrims rushing in great numbers into the temple, each desiring to have a view of the idol inside. They are shoved out by the guards inside as soon as they enter, and so the poor pilgrims come out disappointed and dissatisfied. Again, if any rich pilgrim wishes to see the brass idol on the Kite Vahanam (vehicle), he has to pay 21 rupees; if it is on the Serpent Vahanam, the fee is 60 rupees; and for a Brimah Vuchavam (festival), the payment is 1000 rupees. Such Vuchavams are not of rare occurrence. Again, at every annual Brimah Vuchavam, the temple authorities get an income of not less than a lac of rupees. But when a Tahsildar, a deputy collector, or any such official comes, he is allowed to go into the temple with his relatives and friends free of charge, and he is also fed as long as he stays on the hills, at the temple's expense. In a sanitary point of view, Upper Tripetty is very unhealthy, so the pilgrims do not stay there more than two or three days. They also find it inconvenient to carry with them the utensils for cooking purposes. And so they depend for their meals on the temple Prosadam. The less said the better about it. One-third of it is composed of stones, sand, and the remains of all sorts of insects, and thus the food is quite unfit for human consumption. It is difficult to understand the indifference of the temple authorities to this wretched way of preparing the sacred food.

AN EYE-WITNESS.

'TRIPETTY.'

REQUIREMENTS FOR ZENANAS.

Miss S. Mulvany writes:—


'Among the articles we most need are wool-work slippers and smoking-caps, and sometimes cushions, or hookah mats, all with brilliant, but easy and consecutive patterns, where a little having been begun, the pupil can go on copying exactly. Beads, or a little silk, are considered a great addition to the beauty. It would be a great help if friends would send us a graduated set of knitted socks, and baby boots, single ones for patterns, of bright-coloured wools. We could then take these with us as specimens of sizes, and thus be saved the long delay in a hot Zenana caused by puzzling over how many stitches, more or

less, will be required to fit this or that particular child. Cards might be attached to each sock, giving the number of stitches to set up, the size of needles used, and the age of the child for whom it is made, as well as particulars about anything special in the pattern. A pattern of wool also, and a hole pierced by the right-sized needle through the card would be useful, as then a gauge would always be at hand.'

THE GIRLS'


Church of England Zenana Missionary

UNION.

E are so thankful that this number of our Magazine contains a paper so directly addressed to our *young* friends, and would ask all the members of our Girls' Union to read with careful attention Miss Nugent's powerful appeal to them on page 6, and to take it as their own chapter for this month.

The Shadow of the King.

AN EASTERN STORY.

HERE was a great King who had many courtiers, and whose servants were always ready—or professed themselves so—to do him honour. But what he desired was their love, for he said—'If I have their *love* I shall have their *service* also.' And he sought among his people for the one who would serve him best, that he might always keep him near his own person.

Now there was a man in his court—tall and handsome, and strong of limb, and a very prince in mien. But when the King said to him, 'Come and stand by me, that thou mayest always be at hand to do my bidding,' he declined the gracious invitation. For *he wanted to serve the King in his own way*; and so he went off to war to fight the King's battles, and presently came back loaded with honours and victory. But though the King praised his deeds of valour, he had many other servants ready and able to do the same; and Edor would have pleased him better by being willing to do what he wanted, instead of seeking his glory elsewhere.

Then the King went to Ado, who was reported to be the wisest man in his kingdom; and the King spoke to him as he had done to Edor.

But Ado too liked to serve the King in his own way; and he said in answer to the Monarch's appeal—

'I am engaged in studying thy laws, of which I intend to compound a volume for the benefit of thy people; I have no leisure *at present* to stand and wait.'

Now there were hundreds of wise heads and able writers who could have done that book just as well, and Ado would have pleased the King better if he had been willing to do what *he* wished instead of pleasing himself.

Next the King sought Orio, than whom there was not a more perfect musician in his kingdom; and he found him busy at his organ, which he had built for himself, and on which he was continually playing grand compositions of rarest beauty and power. But when he heard the King's proposal that he should leave his musical occupations to attend his Royal Person he looked aghast.

'I am preparing a splendid prelude to play before your Majesty,' he said; 'and to leave it now would ruin it altogether. When I have finished it I shall be at leisure to do what your Majesty wishes.' And he *thought*—though he did not venture to put the idea in words—'The idea of a genius like me being set to wait about the court like one of the common servants!' and again he said aloud—'When I have finished this anthem I shall be at leisure to do what your Majesty wishes.'

Did he think the KING would actually *wait his courtier's convenience* to do his bidding?

The Monarch turned sadly away. He had many composers in his kingdom just as good as Orio. Besides, he did not want music which he had to go to hear, instead of its being brought to him. Orio doubtless *meant* well—like Edor and Ado—but he would have pleased his King better by being willing to do what *he* wanted in his own way, instead of in a method of his own.

Now as the King turned away from his three self-willed courtiers, his eye fell on a little lad who had been standing close behind him, and who now stood wistfully gazing up into his face.

He had no strength to offer to the King like Edor, for he was weak and insignificant in appearance; and he had no learning to recommend him like Ado; nor had he any musical talents like Orio. But he threw himself at the King's feet as he said—

'I have no power to fight; but thy servant is *ready to do* whatsoever my Lord the King shall appoint, if by the lowliest service I may show my loyalty. I have no powers of mind to study the deep things of thy laws, or explain them to others, but *thy wishes* shall be to me as thy commands. I have no musical talent, and have never learnt to play on any instrument; but my voice—such as it is—will be *always* at thy service.'

Then the King's face lighted with a strangely beautiful expression, which once seen could never be forgotten, as he exclaimed—

'This is the servant I desire!'

And he never said to the little lad that he was too small, or weak, or ignorant, or unmusical.

So the child followed him from that time forth. Indeed, so closely did he keep to his Royal Master, that he was called '*The Shadow of the King*;' and soon his own name was supplanted by this new and better one. And the people rejoiced when they saw him; and they waited for him as for rain; and when the ear heard him, then it blessed him;—for they said—

'Here is "*The Shadow of the King*," so HE HIMSELF must be near at hand!'

Oh how happy the child was few could understand! And when Edor looked disdainfully at him, and smiled at his insignificance, as he proudly narrated his own mighty deeds, he answered simply—'*They also serve who only stand and wait.*'

And when Ado spoke slightly of him as a poor ignorant lad, fit for nothing but to be a page, he answered—'*The lowliest station near HIM is a place of honour.*'

But when Orio—hearing him softly singing one of the King's songs—

laughed at his presumption, exclaiming, 'As if the King would ever listen to such feeble trilling!' and the child shrank timidly aside;—the King, who was standing near, HIMSELF answered—

'There is more in the sound than meets the ear.'

And, stooping, he took the little lad's hand in his own great strong one, and led him right into his splendid Presence-Chamber, as he said to him—

'There are greater victories, my child, than those won with sword and spear, even the harder conquests over self-love and self-interest. Thou hast overcome these : take this palm-branch in pledge of thy reward.

'And they study my laws best who write them on their hearts and actions ;—a living book which all can read. Thou hast done this :—take in reward the laureate wreath, not of fading leaves, but everlasting life.

'And when I want music, I never have to go in search of it, for thou art always near at hand to give it me :—and this is thy reward—a golden harp that requires no tuning, since I have tuned it for thee ; and which thou canst carry everywhere, for I have made it so that it shall be no burden for thee.'

Thrice happy child ! Waving the palm-branch of victory, wearing the crown of glory, harping sweet melodies on that harp of gladness !

If heretofore he had been called 'The Shadow of the King,' much more so now that his Monarch had owned and rewarded his poor services with such mighty recompense.

There were those who envied him his high distinction. Did they wish *then* that they had left their own wishes and pursuits to be 'THE SHADOW OF THE KING'?

Reader, how many of us want to serve the KING *our Master* in any way but the one He chooses for us? *Henceforth* let it be otherwise : that for us the trial-service here may be followed by an abundant entrance into His Presence-Chamber above, where the title, '*The Shadow of the King*,' shall be swept away before the glory of that better name—'Sons and daughters of the Lord Almighty.'

Notices of Books, and Miscellanea.

Our Eastern Sisters and their Missionary Helpers. By HARRIET WARNER ELLIS. Religious Tract Society.

THIS timely little work contains a history of the rise and progress of Zenana Missions in India and other parts of the East. We have here a vivid portraiture of the wretched condition of the women of India, and especially of the poor widows, before the Gospel light shone into the dark cells where their weary existence was passed. And then we see the Dayspring from on high illuminating one after another of those cells, until the prison is changed into the home of abiding peace, and every province gleams with living witnesses for Christ.

So great has been the progress of the work among the women of the East that 'in addition to ladies who are devoting their lives and fortunes to missionary work, there are now more than twelve Societies in Great Britain, and about twenty in America, engaged in it.' The income of seven of those Societies, which have their headquarters in Great Britain, is stated to amount to £53,900. The largest of these is the Church of England Zenana Missionary Society, which contributed last year £23,008 of this total. The great need of lady-doctors in India is touched on by Mrs. Ellis, and forms the subject of her concluding chapter, in which the touching episode of Miss Beilby's promise to the Maharani and interview with Her Majesty is fitly recorded. We are

glad to know from recent information sent to the *Record* newspaper that ladies need not now travel to Madras to obtain medical degrees, as these will henceforth be given in the Calcutta University.

Lifelike sketches of the work of God among the women of Batavia and Borneo, Singapore, Burmah, and Egypt, are given in these pages, and the thrilling story of Fidelia Fiske's travail for souls in Persia, and her triumphant success, will encourage those that are weary.

In China, if we except the self-denying labours of Miss Aldersey and a few other ladies, comparatively little has been done for women. Well may Mrs. Ellis say, 'The need of more labourers is great. Infanticide still prevails to an awful extent. One woman recently acknowledged to a Bible-woman that she had with her own hands killed fourteen children.' Here, then, is a field opening before the Church of England Zenana Missionary Society, when the agents and the means are ready. Years ago Miss Grant wrote of some of her Chinese pupils: 'We have one girl about fifteen, who, I have no doubt, has believed unto salvation. She is naturally selfish and sulky. This being the case, has enabled me more clearly to discern the warfare she is waging in God's strength against her own natural corruption. On asking, Were one of you sure of dying to-morrow, what would you do to-day? another girl replied, "I would be getting my grave ready"—a very important business with the Chinese; when the first girl earnestly said, "I would believe strongly in Jesus."'

We wish our space allowed us to make copious extracts from this valuable and interesting volume. We cannot doubt that all who have at heart the salvation of their Eastern sisters will obtain it for themselves. They will find it a complete repository of information on the subject. It will afford matter for several missionary lectures. And we trust it will frequently be selected as a reward-book in young ladies' schools. The noble examples of life-devotion to the Master's service will kindle enthusiasm and attract imitation in many, wherever their lot may be cast, and they will awaken in others the desire to tell the story of the love of Jesus to listening ears in India or in China.

Translated from the Bengali Monthly *Bamabodhini Patrika* or *Female Instructor* (literally, Woman-teaching Leaf, or Writing) for August 1883:—

'The distinguished Yoshibai having left Liverpool in company with Bibi Carpenter, reached New York on the 4th of June last. She has written to one of her friends here that the Americans gave her a grand reception. Crowds of people attended her from the ship to the place of her temporary residence. May Yoshibai, having obtained much fame and success in her objects, be brought back safely to her native land again—such is our prayer!

'The fortune-favoured Kadambini Gangopadhyay (who is well known to our readers by the title of the Kumari Kudambini) has been received into the Calcutta Medical College as the first student. Wonderful! The majority of the Medical Council—learned Doctors—were opposed to this new step to fame, but by the Lieutenant-Governor's special effort, women have thus obtained their just right. Hundreds of praises be to Mr. Rivers Thompson for this! Henceforth women who have passed the First Arts Examination will be able to become students at the Medical College, and, having passed through the prescribed course of instruction, to study at the Dhacca, Patna, and other Medical Schools. At Madras Medical College the number of students who passed the entrance examination last year was eight. And it was not that so many girls or women passed satisfactorily, but they passed the chemistry test with honours.

'The necessity of lady doctors is felt more in India than in any other country. There the women of the better classes consider it contrary to religion and propriety for them to appear face to face before men. In such circumstances, many Bengali ladies would prefer encountering certain death rather than submit themselves to treatment by a medical man. This is no imaginary case. Thousands of women in this way endure the agonies of disease and die prematurely.

'Already in this country several lady doctors have taken up their abode, and are succeeding well. Combining, as they do, with their medical skill, true piety and gentle manners, they are considered in every way fitted, and welcome, to enter the Zenanas and Harems to practise as physicians.'

The following extract from a speech of the now famous Surendra Nath Banerjee, delivered on Tuesday evening, bears incidental, but for that very reason the more valuable, testimony to the power of Lady Missionaries in Zenanas :—

'I live in a village, and therefore I am to some extent able to gauge the influence which ladies working in a noble cause are oftentimes able to exercise. There are Christian ladies in connection with Zenana Missions, and there is one such mission in the village where I live. I may truly say, speaking of this mission, that it has shattered to pieces the fabric of Hinduism in the village, and has created a revolution in our domestic circles. The work of construction may not be so perfect ; but the work of destruction is all but complete. Therefore we have this fact clearly established, that European and Eurasian ladies, although they are strangers to our language, and strangers to our manners and customs, yet, when they become missionaries in a good cause, are able to effect a mighty revolution in our homes.'

Extracts from Proceedings of Committee.

3d October 1883.—Reported that the Municipal authorities at Amritsar had given Miss Hewlett charge of the Maternity Hospital there, to be worked on her own conditions, but at their expense.

Also that the Municipal Board at Nawabgunge, near Barrackpore, have sanctioned a grant of fifteen rupees a month to Miss Good's school in that village.

Resolved to sanction grant applied for by Mr. Sell for school and Zenana work at Ootacamund, to be superintended by Mrs S. Sathianadhan.

7th November.—Read letter from Miss F. Butler, reporting completion of her first six months' work at Bhagulpore, during which time she had seen 3649 patients, of whom 393 were at their own homes, and the remainder either at her house or at the dispensaries she had opened.

5th December.—The estimates for 1884-1885 were brought up from the Finance Committee, and passed.

Reported that arrangements had now been made by Mrs. Pennefather to reduce the charge for training the candidates for the general work of the Society to £50 per annum, instead of £70.

Read letter from Rev. Baring Gould on the subject of the proposed Missionary Exhibition to be held at Blackheath during the month of June next, and offering to the Society a court illustrative of Zenana work and a stall for the sale of work, etc. ; and it was resolved to accept the offer with thanks, and to invite the loan of suitable articles from the friends of the Society.

22'



INDIA'S WOMEN.

VOL. IV.

MARCH—APRIL.

No. XX.

In Loving Remembrance of

MISS HARRIETTE LLOYD, OF LEAMINGTON,

Editor of 'India's Women,'

WHO ENTERED INTO REST, DECEMBER 29, 1883.

OUR readers will have been prepared by her own pen for the tidings that our beloved sister has been called home. What shall we say? Ours is a great loss. Hers is an eternal gain. We may take up her own sweet words, written when Mrs. Baring died, and say, 'We must try and not grudge her the rest and the glory and the brightness of the land of no partings.' The Church of England Zenana Missionary Society owes her much; and yet, by our sister's own desire, more than once repeated, our tongue is tied, our pen is stayed. She expressly asked that there might be no record of any work of hers. 'Her record is on high.' Will our readers earnestly wait on the Lord, not only in reverent thanksgiving for another Christian warrior safe 'across the flood,' but in earnest prayer that the Lord Himself will fill her place, and send to *India's Women* an Editor

of His own choice, endowed by Him, as she was, with spirituality, culture, courage, faith, perseverance, brightness, zeal, and love?

We close this brief notice with an extract from a letter addressed to our departed sister by an old missionary not many weeks before her Home-call :—

‘I judge that you are lying on the very brink of the endless path—the week of toil nearly over—the glad morning about to dawn on you. Lie there in quiet till the Master comes for you; though even for you there may be no dying, for, near as is the borderland to you, He may be here before you tread it. However that may be, all is well. He will be yours till death, in dying, beyond the valley, for ever. I bless His name that you have done so much for His cause, that so many in India will know you in the resurrection morning, and that He gives me hope that I too may be in the great rejoicing hosts who shall be with Him where He is. It may be we now cease from all correspondence on earth. Our next words may be with each other on the other side.’

En Memoriam.

PASSED from the region of Earth's shadowy night,
Beyond the boundary of sin and pain,
From all which could oppress, which could enchain,
Thy happy spirit home has winged its flight,
Has reached the blissful shore of endless light,
In thy loved Master's presence to remain,
And share His triumph when He comes to reign
As King of kings in His own princely right.
Shall we not hear the echo ringing long—
The echo of thy life's most earnest song?—
‘My Christian sisters, live, and work, and pray
For India's best blessing while you may,
Oh! grow not weary, soon will life be o'er,
And time and privilege be ours no more.’

M. B.

The Women of Scripture.

By the Rev. J. E. Sampson, Vicar of Barrow-on-Humber, Lincolnshire.

XV.—THE ROMAN WORKERS.—II.

ROMANS XVI. 6.



WONDER who this Roman Mary was, whence she came, what her rank, and the character of her Christian service. I am tempted to conjecture, but refrain.

It seems that hers is the only really Jewish name on the roll of labourers in Rome. All others are natives; she, it appears, is a stranger. Perhaps married, though more probably not, as she appears alone. More probably not again, because she is evidently so far 'without carefulness' that she 'careth for,' and has time to bestow 'much' labour on, 'the things that belong to the Lord.'

Was she, after all, one of those other Marys of whom we read in the Gospels? I think not, seeing there is no allusion to those 'Gospel' days. Where had she ministered so faithfully to the Lord's Apostle? Not in Rome, for he had not been there. But where we know not.

She just saves this Roman church, so far as we see it in this chapter, from being a purely Gentile church. She, a Jewess, is one in Christ with Roman, noble or plebeian. In Him rank and nation, male and female, are lost distinctions, while, as regards our relation to the world in which we are left, these distinctions yet remain, and yet entail their several duties and responsibilities. For it is written, 'Let every man, wherein he is called, therein abide with God.'

Mary is an honoured name, though it has been darkened in our own land by the Queen who bore that name. It carries our hearts to Bethany, to the feet of Jesus with our ointment, to the stable in Bethlehem, and the hill of Calvary. It tells of tears and of love, and of devotion and self-sacrifice, even unto the death of the Holy One. Its memories fill this Roman house with a fragrant odour. God had His Mary even there. It is refreshing to meet her, and bearing, too, the demeanour which has hitherto characterised her name, in the great Gentile capital.

It is said of her that she 'laboured;' nay, that she laboured 'much.' She was no ordinary worker. Whatever her work might be, she did it diligently. If her woman's talent was not conspicuous, yet she used it well. There is a delicate discrimination in the bestowal of the praises which the Apostle so lovingly scatters among his friendly greetings to the Roman Church. All that came to David in the hold were made 'captains of the band,' but all 'attained not to the first three.' But our Roman

'woman-worker' was 'more honourable than the thirty,'—she had her 'name among the three.' She stood in the front rank. She 'bestowed much labour.'

Can we trace the character of her 'labour'? Our Authorised Version says it was bestowed 'on us,' that is, on the Apostle. The Revised reads it, 'on you.' But Alford retains the 'us.' Critics are much divided about it, and I think it is one of those points in which the Revisers have yielded to that love of minute changes which so manifestly mars their work. We may therefore safely retain the 'us.'

But what labour had she bestowed on the Apostle? It was not in publicly ministering the Word with him. The position of woman in those days forbids us to think that this was her 'labour.' It was rather labour bestowed personally on the Apostle, whether in sickness, or in his imprisonment, or in his fatigues, 'in weariness and painfulness,' we may not know.

But this let us notice, that her own fatigues were not passed by. If, foot-sore and weary, she 'ministered' to this 'saint,' it was a 'labour of love' which she had 'showed toward His name.' Ah! we think much of great things, of published works, of man's 'well done.' I love to think how God acknowledges what we call little,—'a cup of cold water,' the visit paid to God's suffering ones 'in their affliction.' These 'ministerings' are the works which 'God is not unrighteous to forget.' Nay, He dignifies them with the title of 'your work and labour of love.' Works with Him are great when they are works which by us are all-unconsciously done for Him. 'Lord, when saw we Thee an hungered, and fed Thee? or thirsty, and gave Thee drink?'

We need not, I am persuaded, seek for great works to explain the 'much labour' of Mary. 'Do the next thing,' however small it may be. The little things are the great things. 'Thou hast been faithful in a very little.' When we turn our eyes from the earthly view of 'much labour,' and look upon it in its heavenly aspect, we cease to picture our Roman woman-worker doing some great thing. We see her, rather, thinking only of her Lord, carefully tending a weary servant, or succouring a needy saint.

So let us cheer those Marys who do our work in India. A fierce sun makes them often weary, often ready to faint. In helping the work we help them. And in doing thus what we can we may find at last that it may be said of us, though we will not think of it, that we have 'bestowed much labour on' them.

I think that the terms used by the Apostle here justify this view

of the quietness and unobtrusiveness of Mary's 'labour.' They, in Rome, might be passing her by as doing nothing. But Paul, in writing to them, draws their eyes towards her. 'Give her a greeting,' he says, 'for she bestowed much labour on us.' 'You may not know her; I remember her well.'

Sowing and Reaping, or Labour in the Field.

'In due season ye shall reap, if ye faint not.'
'He is faithful that promised.'

KRISHNAGHUR.

MISSIONARY STAFF.

<i>Zenana Missionary,</i>	.	.	.	.	.	.	.	MISS COLLISSON.
"	"	.	.	.	.	.	.	MISS DAWE.
Schools,	.	.	.	.	.	.	.	5
Zenanas,	.	.	.	.	.	.	.	60
Native Helpers,	.	.	.	.	.	.	.	12

WILL our readers especially pray for this important station: that the work may be prospered during Miss Collisson's approaching visit to England, and that the Committee may be able soon to strengthen and extend their mission at Krishnaghur?

MISS COLLISSON'S REPORT.

'December 1, 1883.

'This year's work has been somewhat more encouraging than the last. The fever epidemic has very much decreased, and our School and Zenana work have consequently been much less disturbed. In February I was joined by the Hon. W. Sugden, who has now, however, gone to Agurparah.

'In March Miss Dawe joined me, and, as help was so much needed in the work, she kindly relieved me in many ways, besides studying for her first examination, which she passed in April, after which she undertook a great portion of the work, visiting the schools regularly, and the Zenanas, and often taking the daily teachers' Bible-class. In July I was obliged to apply to go away for a change, being unfit for work. However, just as I was about to leave, Miss Dawe was taken ill with a strong and prostrating attack of fever. As soon as she had recovered strength enough, we both left for a good change, and only resumed work again in November, or rather I should say, Miss Dawe has resumed the work at Krishnaghur, while I have come out with Mr. and Mrs. Williams on my first village itinerating tour, which I was anxious to accomplish before going home in March.

'Our schools have somewhat improved this year. The children have been in much better health and spirits and condition to learn, and the teachers are improved in every way. Miss Dawe's good help, too, has been most welcome and useful.

'One school, near our own house, is not so satisfactory as the others are partly on account of a Hindu school established near.

'We have been obliged to close our Mohammedan school. The parents protested against Bible-teaching, and at last some children were taken away. Those that remained sealed their little lips when the Bible questions were asked, and showed every unwillingness to listen. At last I closed the school, inviting the four or five children who were anxious to continue to gather twice a week for instruction. This they continue to do.

'The few Mohammedan houses that had opened to us closed again after some months. One poor woman was greatly disappointed, but her husband refused to allow her to continue having Bible instruction, saying that he wished her to be instructed only in the Koran. Early in the year there were three Brahmin widows, about whom we entertained hopes that they would soon come out for baptism. One (S.) who appeared to be the most ready and hopeful, could not read or write, but was a most anxious listener, and always brought in other women to hear. She had been wishing for baptism for a long time, and was only waiting to sell her property, consisting chiefly of corn-houses, and her own large house that she and her sister (K.) lived in. The house she succeeded in selling, and she moved into a small rented room, from which, she said, she could the more easily come out to us. Her brother, living at a distance, became aware of her intentions (I believe she told him), and he did all he could to persuade her to give her property to him to take care of, begging her to come and live with him, and saying that he would give her everything to make her happy and comfortable. She told me, however, that she would not go, and that she intended keeping her property in her own hands. (She had already been deprived of most of it on her husband's death by unscrupulous relatives.) During this time the other two widows, viz. her sister K., who had some education, and had been under instruction for some time, and M., a woman who had long learned in one of the schools with the children, expressed their desire for baptism, and were eager to come out without delay. They gathered their little property together, and said that, if we were unwilling to receive them at Krishnaghur, they would find their way to Calcutta "to some Christians," and ask for baptism. (S. had once asked us to send a gari for her and help her to come, but this we had refused to do.) They did not wish to wait for S., as they said that she might be a long time selling her property. They took me by surprise, and I hardly felt willing to trust such a sudden movement on their part, as neither of them had ever before expressed a wish for baptism, and did not appear to me ready for it. I considered the matter, and succeeded in persuading them to wait a little longer for their sister. In the meantime we visited them as much as possible. One morning, on going into a Zenana, the women informed me that poor S. had suddenly died in the night, from no apparent cause. She had long been ailing, but had not appeared worse than usual that night. I went to the house, and found the poor sister in great grief. The brother, too, was there, having been on a visit to them. Since this death the other two women have seemed to go back, and though we still visit them, they do not appear to be anxious, as formerly, for baptism.

'Lately Miss Dave and I have had a time of great encouragement in many Zenanas, in some of which we have only been giving the message of the Saviour, with no secular instruction, and getting many listeners. In one house where there were several women, one widow was very hopeful, and often told us that she prayed every day to Jesus to deliver them from their darkness and sin. One day she said, "A great many in this house believe in Jesus and pray to Him daily." I asked, "How many?" She counted on her fingers, and then said, "Five of us." One day I went and found her alone. She said sorrowfully that she was not going to be allowed to hear us any more; that there had been "a

great confusion" about the women listening to us,—“everybody at the tanks was talking of it.” Their friends were angry. It was said that we were “going to take them and make them Christians by baptism, as had been done in Calcutta.” There had been some interesting baptisms at Barrackpore, near Calcutta. She herself was to be sent away out of danger to the north-west, where a relative lived. As she was relating all this, Miss Dawe entered from another Zenana, saying that she had met with “such discouragement,” and could not understand the reason of it; that, where so many women listened to and welcomed her, they would now hardly offer her a seat, and seemed afraid to come near her. I soon told her the reason of it. It is only what has frequently occurred before. This happened just before Miss Dawe's illness and our going away. As she has not yet visited the Zenanas again, we cannot say how we shall be received on returning to that quarter, but I hope that, after such a long absence, their fears and objections may be, partially at any rate, forgotten. I had a note from the husband of an old pupil, quite in another direction, to say that Bible instruction must be no more given, otherwise his wife could not learn. I continued to go for a short time, and she read the Bible as usual with me, but one day a Babu came to my gari door and informed me that my pupil had left the place for an indefinite time. He has never sent for me since, as he used to do.

‘The Rani became our pupil for a short time, and we were much interested in her. She is a woman of about thirty-five, a nice bright person; can read Bengali, and a little English, but is otherwise not educated. Her uncle begged us “not to read much Bible” with her, as she wanted to learn English quickly. However, in a short time she became deeply interested in reading the Bible with us, and also rather hopeless about learning English. We were never allowed to see or teach her alone, her uncle always sitting at the table, and often taking part in explaining things to her. He was an educated man, and always treated us with extreme politeness, but, the more interested the Rani grew, the less he appeared to like our coming. At last one day he told us that, on account of a puja, his niece would not be able to read for a week or more, and that he would send to us when she could read again. I feared this meant that he was not going to allow her to receive us any more; and so it proved, for he never sent for us, and we did not try to gain admittance for a long time, as we were very full of work. One day, however, we were told by our Zenana pupils that the Rani was in a very anxious and unsettled state of mind, and could not attend to anything for thinking of our religion ever since we had visited her. One woman said, “The Rani has gone mad over your religion; she can do nothing and think of nothing else.” Hearing this, we again made another attempt to see her. We were kept waiting in the gari for a long time, for the uncle was out, and had to be brought, and we were not to be allowed to see her evidently except in his presence. At last he arrived, and with courteous politeness took us in. The Rani was very pleased to see us, but, when I asked if we should visit her regularly again, her uncle politely refused the offer, saying that the “Rani had many things to attend to.” She caught sight of our hymn-book and we sang her some hymns, and read and explained some others to her that she was taken with. Some pictures about Joseph also attracted her attention, and so we told her about the children of Israel, and how wonderfully God had led them; their sin of idolatry; and how they were driven from their country; their present condition and future; and the Saviour of the world, etc. She was deeply interested, and her uncle could not help showing some interest too. We stayed three hours, and were thankful to have had such a good time with her. She begged me to leave my hymn-book, but as there were no more to be had I could not. She had a Bible, but I fear it has been taken from her. Before

leaving I told her that we should hope to come and see her sometimes, but whether we shall be admitted or not I cannot say.

'The number of the Zenanas visited remains about the same as last year ; the Mohammedan houses having closed, and more Hindu ones having opened to us.

'At *Nuddea* the work goes quietly on. The two Zenana teachers have about thirteen houses each, in which they give a little secular instruction and teach the Bible, and when we go down we get good gatherings of women. The school goes on nicely. The new little mission-house for which we pleaded in our last report has been built, I am happy to say. I must take this opportunity of thanking the friend who was so kind as to contribute £25 towards it (as I see from *India's Women*). Our first intention was to build a mud house, which would have cost about that amount. In the end, however, we built a brick house, which, though it cost much more (viz. £60), was found to be much more practicable. The house contains a row of three little rooms, 12 feet by 10 each, and raised several feet above the ground, and with a nice sheltered verandah running the whole length in front.

'As soon as it was finished I spent a week there, and was able to visit the Zenanas and examine the school comfortably, feeling that I had my little room to go to, and need not hurry back to Krishnaghur, only having accomplished a very small part of what I wished to do. We look forward now to making a stay there during great puja times, when there would be a hopeful work to do amongst the crowds of women pilgrims on the banks of the river.

'I must not close this year's report without saying a few words about the village itinerating work in the Krishnaghur districts.

'I am writing from my tent, being now on my first tour, with Mr. and Mrs. Williams. My tent is pitched beside theirs. We started on November 10th from Bollubpore, and have up to the present time visited four places, or clusters of villages, spending some days in each place. While Mr. Williams preaches to the *men*, Mrs. Williams and I go and gather the *women*. These villages contain chiefly Mussulmans, but also some Hindus, and in some places a small band of Christians—each dwelling in their own separate quarter. One day we go to the Mussulman quarter, and another day, perhaps, to the Hindus or Christians, though our audience is generally mixed. The message is the same to all,—“The glad tidings of salvation through the One Saviour.”

'We have been, so far, welcomed and gladly received everywhere. We walk into a village, and wind our way about through the narrow paths, and in and out of the little mud houses. The women and children come out to stare, and, when we and our errand are known, they run and get mats and spread them in an open place where there is shade, often saying, “It is a good fortune to us that you have come. Sit ! sit ! sit !” If a stool is to be had they bring one ; if not, we sit on the ground, and after some persuasion make the women sit down in front of us to hear the news of the true “Mookti” (salvation) and the Saviour's love.

'During the heat of the day clusters of women come out to our tents, and after inspecting our wonderful “cloth houses” and their contents (for few of them have ever seen such sights before), and asking many questions, they sit down in the doorway to listen. This village itineration appears to me to be the most hopeful and encouraging work I have yet seen. It is, or perhaps I should say, has been as yet, simply giving the message of salvation from village to village to willing and interested listeners. As I write, six or seven women have come to the tent door, and our good “Dubie,” Mrs. Williams's Bible-woman, is sitting on the floor talking to them in her earnest, emphatic, eloquent way. Soon she will strike up one of the wild Bengali hymns, which they so like to listen to,

and she knows how to sing. She is one of themselves, educated in a village Christian school. Some of her relatives are Mussulmans of these villages. She has a remarkable power for speaking, and uses it well. It is delightful going into the villages with her. I speak and read to the women, and then she takes up the strain so eagerly and earnestly, and then perhaps sings a hymn, not sitting still as we do, but giving the peculiar action of the hands and head, without which singing is but tame in their eyes. Mr. Williams has collected and taught to a number of the Christians some of these curious Bengali hymns, and they go round the villages in bands singing them. These hymns have a wonderful power on the people, and really have their own peculiar attraction to those who understand them. The singers get quite excited in singing them. They are almost impossible for an English person to learn, except by continually hearing and getting used to them. I am only just beginning to pick them up from hearing them constantly sung every day. The servants sing them together while cooking on the grass or doing their work. Sometimes in the night one hears them singing, if they wake up, and in the evening, when Mr. Williams has prayers with them, they all sing vigorously together. I hope, if God spares me to return to India in another year, I shall be able to devote a larger portion of my time and energy to this important work of itineration.

'There are now between thirty and forty men sitting on the grass in front of our tents listening to Mr. Williams and discussing as to the truth of the Koran and our Bible. They have come from one of the villages near.'

MISS DAWE'S REPORT (FOR 1883).

'It is with much thankfulness that I begin writing the report of my first year's work in India. The time has passed very quickly and happily, and I have been deeply interested in all that I have seen and heard. In many respects we have had much encouragement here, and though in some instances we have met with opposition, surely that too may be looked on as a sign that real work is being done.

'When I first began to visit the Zenanas with Miss Collisson, I was much struck with the fact that the list of pupils on the roll by no means represents the number of people who actually hear the Gospel. In many of the houses large groups of women, at the time for giving the Bible lesson, gather round and listen most attentively. They are much attracted by the singing of hymns, so that now we make it a rule to take our hymn-books with us.

'There are many secret believers in this district, I am sure, who have not yet sufficient courage to come out and be baptized. When we know the amount of persecution converts have to suffer we cannot wonder at this, but surely it should stir us up to more diligent prayer on their behalf that the strong faith needed for the step may be given them. In one house where a group of listeners had been very attentive, one woman remarked, "How glad we should be if the Queen would give an order that we must all become Christians." Of course it was explained to her that such Christians would not be accepted in God's sight, and that it is the heart He desires. But the remark shows the general feeling of many of the women of Krishnaghur.

'I visited a new house last week, and found there five bright, intelligent women anxious for instruction. The account one of them gave me was very interesting. It seems that in former years she had received some teaching, but, to use her own words, "had heard with the ears only." At the time no impression was made, but afterwards the seed sown sprang up, and now she is anxious for further instruction. This nice band of women said that my visit

had made them "very happy." Is it not an encouraging confirmation of the promise that the Word shall not return unto Him void?

'Miss Collisson has mentioned in her report the widow in whom we have been so much interested. She has now returned, and is very pleased at the thought of having further instruction. I asked her if she remembered all she had previously learnt, and she answered, "It was in my heart, how could I forget it?" Will our friends pray that she may still "grow in grace, and in the knowledge of our Lord Jesus Christ"?

'The opposition in the houses there seems to have died away, and I am again welcomed and the teaching received. Two pupils in another house, a mother and daughter, have expressed a wish for baptism. They are, I believe, truly sincere, and we hope soon to have the joy of seeing them numbered among the professed followers of our Lord. The usual difficulties do not exist in their case, as the head of the family is our pundit, and he also has spoken of his desire to become a Christian. The daughter, however, is married, and, through a complication of circumstances too detailed to be given here, the way is not yet open for their immediate baptism.

'The *love* of Christ is the magnet which attracts the hearts of these poor Bengali women. In one Zenana, whilst speaking of the love of God (the subject of the lesson being the parable of the Prodigal Son), I saw the tears streaming down the face of one of the group of listeners, not a pupil, but a visitor from some other house. I had noticed her there on my previous visit, and she had evidently come again to hear more of the "good news." Miss Collisson has told you how gladly the village women receive her. The doors are indeed being opened for us on all sides, but the sad part is that we are too few to go in and take possession for our Master.

'The work in the schools goes on much the same week after week. The result of the teaching given in them will be seen in after-years as it cannot be now. The future wives and mothers now being daily instructed in Bible truth, and apparently receiving it with true child-faith, *cannot* grow up opposed to Christian teaching. I believe they will be a help, rather than, as now is too often the case, a hindrance, to the men who wish to become Christians. The greater number of the children at present in the schools are as far from believing in idolatry as English children. They do puja because forced to it by their mothers, but their little hearts revolt from it.

'A few months ago Miss Collisson thought it would be a good plan if we could get some of the school children to our house. Besides the novelty of all they saw being a great treat to them, it would remove many false ideas about us, and perhaps at some future time give courage to any who might wish for baptism to come to us. So we determined to make the trial, feeling sure, however, that many would be afraid to come. From one school a goodly number came, all dressed in their best, and evidently in a mingled state of delight and fear. The fear soon passed away, but the delight was unmistakable. They looked with great interest at all our furniture, knives and forks, spoons, etc.; everything was new and wonderful to them. We took them also to the gardens in the Church Missionary compound, having none of our own, and each child was made happy by the present of a few flowers. We had previously sent to ask the missionaries to keep out of sight, as the presence of a "Sahib" would have frightened them. We also took them into the church, and Miss Collisson made them notice the absence of idols. On another day we went with two garis to fetch the children from another school. When we reached it we felt rather small at finding only one solitary child at the school waiting to come. However, as we passed along the road on our way back, one and

another came out from houses near till we numbered nine or ten. These also were much pleased with all they saw.

'I have much enjoyed the daily Bible-class with the native teachers. They are so bright, and enter so intelligently into the subject of study.

'We constantly hear of fresh houses where we should be received gladly if we could go and teach, but our hands are already more than full.

'I cannot close this report without saying how great a privilege it has been to me to work with such a true, devoted missionary as Miss Collisson. I shall always feel thankful for the help I have received from her in every way. When I was laid aside from work by an attack of fever, she was the kindest and most attentive of nurses, though far from well at the time herself.'

BHAGALPUR.

<i>Zenana Missionaries,</i>	MISS HAITZ,	1877
" "	MISS PINNIGER,	1882
<i>Medical Missionary,</i>	MISS F. J. BUTLER, M.D.,	1880
<i>Native Teachers, 7. Names: For Bengali work, Ruth and Boshonto</i>		
<i>(till May): For Hindustani work, Stohab, Sophie, Lydia, Phebe,</i>		
<i>Priscilla.</i>		
<i>Bible-woman, Sarah Ratni.</i>		
Zenanas ¹ —Bengali,		6
" Mohammedan,		9
" Other,		5
Zenana Pupils,		34
Schools,		4
Pupils,		90
Local Subscriptions,	Rs. 24 :	4
Zenana Fees,	50 :	0
Sales of Work,	52 :	8
Society's Grants,	832 :	0

This station, occupied by us in 1882, at the request of the C.M.S. missionaries on the spot, has been largely reinforced during the year. The reports of our three missionaries will be read with interest.

MISS HAITZ'S REPORT.

'December 3, 1883.

'It is with pleasure that I give an account of the Lord's work during our Mission's second year at Bhagalpur. Our blessings and encouragements certainly are greater and more than our difficulties and discouragements have been, though at the time being the latter appear often very great and disheartening. At present we have such delightful weather, and we are able to be out among the people a great part of the day; many attentive listeners gather around us; therefore, looking back at this time over twelve months, we see chiefly the bright side of things, and it is well it should be so. First, you will like to hear of the

¹ These are visited twice a week, and secular as well as religious teaching is given. Besides these, twenty-five Zenanas are visited weekly, for Bible-teaching only. The number of listeners varies from two to forty.

changes we have had among our band of workers. Our first addition was Miss Pinniger, who joined us last January. I am very grateful to our Committee for choosing and sending her as my fellow-worker and companion. She is now in full harness, enjoying her work among the women and children. It is such a comfort to know that, while one is sowing the seed of God's Word in one part of the station, the other is working at the other end of the town, or in some village, and that thus the way of salvation is made known daily in different directions. Another change is, that we felt it wise to close the Bengali work for a time, and thus lost our Bengali teachers, Ruth and Boshonto; the former needed a change on account of ill-health, and, as there was not enough work open among the Bengalis for us to get another teacher to help Boshonto, and we also needed their room in the house for Miss Butler, we closed the work for the time being, but I hope that, by next cold season, we may be enabled to re-open it; the few Bengali Babus, whose wives and daughters we taught, are very anxious that we should do so, and they expressed their regret when we closed work among them. Ruth is now at Burdwan, and Boshonto at Benares; for the latter we could not find suitable work in either of our Bengal Mission stations, yet I hope that by and by she may return here. The last change in our staff is another addition, Lydia, who was my Bible-woman at Benares. She came with her family to Bhagalpur, and I was glad to have her again as a helper. She teaches a nice little Zenana school, which is now in Miss Pinniger's charge; these children are Bengalis, but, their parents having for generations lived in this place, speak Hindustani, or rather a peculiar mixture.

'About our schools in general, I am sorry to say that the attendance has not been so good this year, partly owing to their not being regularly visited by me during the first few months of the year. Many of the girls will go to school when they see their Miss Sahiba go, or only when they are called by her; but others are really fond of school and their teachers, and get on very nicely with their lessons. Most of the big girls left the school, having grown too old, or being called to their husbands' homes. Those girls who come to school regularly are rewarded by little gifts, such as necklaces of beads, or bags, and dolls, of which they are very fond, and they, of course, are our most encouraging pupils; they know many hymns and texts and the Catechism of the chief Gospel truths by heart. In several instances I have been told by mothers how their girls sing and read to them in the evenings. One woman said to me: "I am astonished at my child; she is getting full of wisdom, and knows all about God and heaven." Here I will mention another instance where we see the fruits of Mission schools. One of my Hindu Zenana pupils, who is a widow, has an only child, a little boy of nine or ten years of age; he goes to the Church Mission School, he also attends the Sunday-school in connection with it. This boy tells his mother all that he learns at school, and in the evenings, often till late at night, reads to her the texts and tracts which he gets at the Sunday-school, also the Catechism which is taught at the daily school. He has a clear idea of prayer, and repeats the prayers which he hears at school to his mother. Sometimes when I am teaching his mother, and other women are sitting with us, he will take up the subject on which I may be talking and explain it to them in his own graphic way. In this way I could tell you of many more cases, where the boys or young men in the houses have told me that they attend the C. M. School, or have been educated there. There is no doubt that they greatly influence the women at home, and are always pleased to see us teaching them. Miss Pinniger and I have taken up regular visiting once a week some twenty-five and more houses, for evangelistic work only. Many of these homes are the houses of our school-girls, and I feel sure that systematic teaching will be felt among the people. In some

Zenanas we get crowds of listeners, and in others only a few; many of them ask questions, and comment on the subjects we teach them. Again, we may be very hopeful about a woman who has shown great interest, and has spoken of the nothingness of their religion, and commented upon the beauties of Christ's teaching, when some day we happen to find her taken up with idol-worship, and, on speaking to her about it, she tells us of her faith in such and such a god and her fear of another, and we feel that all our teaching seems to have been in vain, and we have to begin again from the beginning. There would be very much to tell about individuals, but my report would get too long, therefore I will close with a few remarks about the work among the Mohammedans. In the eight Mohammedan Zenanas I teach twice a week. With the exception of two new ones, they are the Zenanas which opened to me last year. One woman in particular is very bigoted, but the others are chiefly interested in the New Testament teaching; only one among them is really clever at her studies. On the whole, the Mohammedans at Bhagalpur are less bigoted than those I have met elsewhere, and although they are not so bright and quick as the Hindus, we may work on hopefully among them.

'Now I wish to express our warmest thanks to all friends who have interested themselves in the work at Bhagalpur, either by working, praying, or giving for us, especially our kind friends at Cork and young ladies of Rochell, who sent us last year so many pretty dolls and other things for the children. I am sure the children would make them a pretty salaam for them! The beautiful church carpet which we have received this year from Cork will, I hope, decorate the little church of a Bhagalpur outstation, where, within the last two or three years, nearly a whole village have become Christians. Then we would again thank Mrs. Henly of Calne for the dolls we received from her last year; and the working party at Portishead, who sent us this year so many things for our children in the way of jackets, dolls, bags, etc. All these little things give much pleasure.

ELISE HAITZ.'

MISS PINNIGER'S REPORT.

'My first year in India! What shall I write of it? Were I to enter into minute details, it would, I fear, prove very uninteresting to many, as my principal occupation has been the study of the Hindi language. This has required rather close application, but, knowing it to be the great obstacle which must be overcome ere future usefulness would be attained, my endeavour has been to surmount it as far as possible; and I succeeded in passing my first examination on the 6th November, since which time I have, with the assistance of an able Bible-woman, been working amongst the people, and find it far more enjoyable than continual study. Miss Haitz has handed over to me a part of the district, in which we have at present seventeen houses simply for Bible teaching, and two others in which we give secular instruction also; in one of the latter we have seven pupils, three of whom are about twenty-four years of age, and four children, of from eight to eleven. In the other only one girl of fourteen is reading; with the exception of the latter, who has recently left school on account of her age, they are totally ignorant of everything beyond their daily employment, but bright and quick to learn.

'I have two schools,—one for Zenana girls, in which we number twelve, and the other for bazaar children, which number twenty-eight. We teach them reading, writing, a little arithmetic, sewing, knitting, and Scripture; they are on the whole as intelligent as most children, I think, and some of them, if only clean, would be very pretty. We are anticipating with great pleasure distributing amongst them the gifts the kind friends from England have sent for them in about a fortnight. I think they are looking forward

to the "great day" (so they term it) quite as much as some of our little ones at home do.

The Zenanas which we visit are principally the homes of the children, and upon entering the court we are always welcomed, and a mat or charpoy is brought for us to sit upon, and women and children from the adjoining houses or the street quickly gather and group around us. I cannot talk much yet, but, after reading a little, Sarah explains to them, and they make remarks. It is difficult to know how much they really understand, but we shall know the result in the future. They are very, very poor, and equally ignorant: one woman asked a few days ago where God was, if we could walk to Him. I am alluding now to women who have never been visited before, and it is quite a relief to pass from these to others who have for some time received teaching, and to find that they really understand something of Christ. Miss Haitz introduced me to some of them before I commenced work, and in one house to which she took me there are two babies (twins), and as I was playing with one who was lying in his mother's lap such a burst of laughter suddenly saluted my ear, and I turned in surprise to discover the cause, and found that the mother was dressed in garments worn only when about to cook her food; I had touched these, and thereby defiled them, consequently obliging her to have a bath and a change of clothes. I congratulated myself that they were so good-tempered, and have since guarded against touching their dress or cooking utensils. I shall feel so glad when I can talk to them quite freely, but even now it is very pleasant work, and sometimes when I see earnest faces, as though really wishing to understand what is being said, I feel it will be worth everything to be the means of bringing the Light into their hearts, now so blind and dark; and we cannot help hoping that the little children, by what they learn in the schools, may be God's messengers in their homes. We all know children repeat everything they hear, and if they only carry away the texts which they learn thoroughly by heart, such seed cannot be lost. The weather in the early mornings is now very cold, and when I go into school about 8 A.M. the poor little things look almost like mummies, with their chuddars drawn closely round them, and squatting on the ground with simply a piece of rush matting beneath them, and their shoulders as nearly reaching their ears as possible, but as soon as we are seen they are on their feet in a moment, "Salaam, Miss Sahib, salaam, salaam," in very cheery voices. I usually have time to visit one house after school, before returning to breakfast, and the little ones crowd round, asking, "Will you come to my house?" and when I name the one intended, I assure you I have a famous escort thither. I usually disperse most of them upon my arrival, as they would be too many and rather too restless, but any who remain are so pleased if, during our reading with the women, we make them repeat a verse in connection with the subject, and which they have learned in school. It is sowing-time now, but it is "for My name's sake," and may He enable us to "occupy" "till He come"!

MISS F. J. BUTLER'S REPORT.

Medical Mission.

The Medical Mission has been carried on by means of dispensaries for women and children, and by house visitation. In the following numbers no distinction is drawn between new and old patients:—

Dispensary at Jogesar, open three times a week for six months. Attendance, from March 28 to September 24 inclusive, 1019.

Dispensary at corner of C.M.S. compound, open twice a week for six months. Attendance, from March 29 to September 25, 1516.

'Patients, including servants and their relations, treated at odd times at the Zenana Mission-House, from March 11 to September 25, 723.

'Patients seen at their own homes, from March 10 to September 24, 393. Number of houses and of visits not noted.

'Thus 28½ weeks give a total of 3651, which number represents about as many bottles of medicine, packets of powders, or pots of ointment compounded and dispensed by myself. My only assistants have been Sarah and Lydia, two of Miss Haitz's Bible-women, whom she kindly allowed to help me in the dispensaries. Lydia was with me two mornings a week for four months, and Sarah five mornings a week for nearly six months. They gave the Scripture lesson to the assembled people, and learned to make themselves useful in other ways.

'Mrs. Grimké's text-cards were used in lieu of prescription papers, but few persons could read them, for even those who have been taught use the Kayathi and Persian characters in preference to the Devanagiri and Roman.

'This is a very straggling town, being simply a series of villages or bastis, with but one or two large bazaars in the whole of Bhagalpur. One of my dispensaries is about two miles to the east and the other nearly as far to the west of the Zenana Mission-House. The distances and bad roads involve much delay and fatigue in visiting, so that only a few patients can be seen at home in the course of a week.

'In the majority of visits paid to Zenanas I have read the Bible or entered into conversation on religious subjects. Where the sick one is too ill to listen there are generally relatives or neighbours who like to be talked to.

'I have been called by Mohammedans and Hindus of all castes about equally. A good many Jains, too, have faith in my medicines, and have been benefited by them. A large proportion of the patients are children, and on this account I have again this year received a kind donation of £10 from the Children's Medical Missionary Society. In addition to the babies a few days old to the boys and girls of ten and twelve years whom I have been desired to treat, many children belonging to the C.M.S. Orphanage have had medicine from me.

'The free dispensaries are certainly appreciated by the poor, many of whom are willing to wait from early morning to midday in the hope of being attended to. They often tell me that to show mercy on the sick poor is a great merit, for which I shall gain the favour of God.

'The cases brought for treatment have been very various. Owing to the absence of skilled assistants it has been impossible to undertake such surgical ones as required operation, though many of them have come under notice. With the important exceptions of Indian fevers, with or without concomitant enlargement of the spleen, which more or less complicate at least half of the diseases we meet with here, the majority of the cases are much the same as we should see in the Out-Patient Department of a London Hospital.

'Those who visit the sick poor at home know how hard it is to enforce rules as to diet and hygiene, but here caste and custom, added to poverty and ignorance, make the work of the healer and would-be reformer still more difficult. The credulity of the natives of India respecting charms and the nostrums of their quack doctors and nurses is extreme. The following instances will illustrate our difficulties:—I had two urgent appeals one morning to go to see a woman suffering from puerperal mania. At some inconvenience I went, and made a man come back with me for medicine for the poor woman. I said, "Give the medicine regularly, and be sure to let me know how the patient is." Three days passed, and I did not hear, so inquired at the house. "Just the same," was the reply. "Have you given the medicine?" "No."

'Another day, because the friends did not recognise the need for haste in the

matter, I had to send a special messenger with medicine for a woman who died the same evening of puerperal fever.

'Miss Haitz came to the dispensary one day from a distance of about three miles to ask for medicine for a boy of sixteen, the only son of a Brahmin priest. He had had strong fever for eight days, and was then apparently sinking, with a hardly perceptible pulse. But the "misr," who was present, said, "Do not fear, his pulse is right; he will recover if you only persevere in keeping him without food or drink for twenty days." Miss Haitz insisted on the father dismissing this ignorant man and getting some milk for the boy, who had already been starved for eight days. The milk and medicine were given, but when we called, according to promise, in the afternoon, the boy had just expired, and the relatives were invoking Ram and Sita to aid them in their distress. This is not a solitary instance of the kind, for we heard of two others in the course of a week or two. In one of these the sick woman lingered on to the twenty-second day of the starvation process. The so-called "doctors" justify their treatment by appealing to the Shastres, and if a woman bleeds to death under the barber's hands (for there are here, as in England in olden times, barber-surgeons), the man is excused, because "it was only an accident; he had bled many people before without killing them."

'Almost every one wears one or more charms. The kind which is most used is a small piece of paper with words inscribed on it by a devotee or religious teacher. This is folded up into a square shape, tied up and sewn in cloth, and attached by a string to the neck, arm, or leg.

'I attended a woman of the Chamar caste several times a week for about three months. She had abscesses of the limbs, body, and lungs. I could not obtain a clear history of the origin of her illness, but she had been suffering with these abscesses and high fever for some two months before I was called to her. Her friends did what they could for her, but only careful hospital nursing and dieting could have saved her. She heard the Word of God many times, and seemed to recognise that she was a sinner, and she and her mother said they both prayed for the forgiveness of sin. I may not say more, but that we hope about this afflicted woman, as being one much prayed for, that she is now in the land where the inhabitants shall no more say, "I am sick." Two others in the last stage of disease, whom Miss Haitz kindly visited several times, seemed to repeat the publican's prayer from their hearts, and to appreciate being told of the love of God manifested through Christ Jesus. We trust they took hold of the hem of the Saviour's garment, and were thus made perfectly whole. Another patient who has been visited occasionally for several months much enjoys the Bible readings. She and her husband listen with attention, and even ask questions if they do not understand. These persons are Mussulmans, and tell me they like the teachings of our book better than those of their own preachers. They were very ignorant when I first saw them, but now the woman can detail some of the stories we told her many weeks ago, such as the feeding of the *five thousand* with *five* loaves and *two* fishes, and the gathering of *twelve* baskets of fragments. I cannot say that she can give as clear an account of the way of salvation, but if the Day-star shall arise in her heart it will be fully enlightened. Bible stories when repeated by the natives are rarely strictly according to the text. They are embellished according to the imagination of the narrator, and illustrations which have been used are introduced as part of the story. Thus one must not be surprised to hear that the swine mentioned in Luke xv. were feeding on the refuse of mangoes and melons, or that the five brethren of Dives sitting at meat refused to feed Lazarus.

'On one occasion when a woman I knew came to my dispensary, I said, "Why do you come so late?" She said, "I do not want medicine, but to hear

the dua" (literally prayer, but in this case meaning Bible-reading). She is now taught at home, and learns still more from her son, who attends the C.M.S. school.

Several houses have been open for secular and evangelistic teaching, which were first visited in time of sickness. One of these, in which English was taught to a very intelligent Mussulmani, was closed after a few weeks, with the polite intimation from the husband that he would superintend his wife's education in future. Many other houses would, I believe, have been accessible for teaching had there been more ladies to take them up.

'My greatest need this year has been a fellow-worker on the same footing as myself, with the aid of whom a hospital might perhaps have been established, operations performed, and native women instructed. If two are together, the work need not be closed in case one is indisposed, gone for a holiday, or detained by business. It has been hitherto quite impossible to attend to all the calls to Zenanas, and those to which I have gone have been visited in the majority of cases but once or twice. It will never be waste of power to send two medical practitioners to one place. It is waste of power not to do so, as the hands of one alone are much tied, and the mind and body wear out sooner when there is no one who is able to share responsibility and labour, or to give the advice, sympathy, and skilled help which are often needed in this special work.

F. J. BUTLER.

'November 30, 1883.'

JABALPUR.

STATISTICS.

<i>Zenana Missionary,</i>	.	.	.	.	MISS BRANCH,	1875
"	"	.	.	.	MISS DAEUBLE,	1881
"	"	.	.	.	MISS L. DAEUBLE,	1881
<i>Assistant</i>	"	.	.	.	<i>Miss Lawson,</i>	1881
<i>Native Christian Teachers, 7. Names: Prio Mukerjee, Emma Page,</i>						
Kesar Rukmin, Bella Andrew, Eliza Mosley, Sophie Imotad						
Mashih, Rache Elisha.						

ZENANAS.

Number visited during the year,	.	.	.	.	.	79
Number on roll, December 31st,	.	.	.	.	.	57

ZENANA PUPILS.

Number under instruction during year,	.	.	.	.	.	134
Number on roll, December 31st,	.	.	.	.	.	101

SCHOOLS.

Number,	.	.	.	.	.	5
Number of Pupils on roll, December 31,	.	.	.	.	.	131
Average daily attendance,	.	.	.	.	.	75
Government Grants,	.	.	.	.	Rs. 674 :	1
Local Subscriptions,	.	.	.	.	.	93 : 0
Sales of Work,	.	.	.	.	.	713 : 12
School Fees,	.	.	.	.	.	48 : 2

As the traveller from Western Europe lands on the shores of India, and for the first time crosses that vast peninsula by the railway from Bombay

to Calcutta, everything seems so new and strange, and yet so orderly and so well arranged, he may well be pardoned if he forgets the past history of India, when the Mogul Emperor and the Marathi hordes by turn ruled the country over which he now passes with as great a feeling of security as if he were on English soil. In the very heart of India, half-way between Bombay and Calcutta, is one station which has a history so peculiarly its own that it deserves more than a passing notice.

Half a century ago life and property were so unsafe along this very road that few cared to travel alone. From the days of Aurungzeb, in the middle of the seventeenth century, down to the year 1832, the Thugs were the terror of all peaceful travellers. These were professional thieves who infested Guzerat, and especially haunted the imperial high-road between Agra and Delhi, in the guise of ordinary travellers, and, making acquaintance with those they found on the way, beguiled the time with pleasant converse till they all rested under a shady tree. Suddenly, at a signal from the chief, every Thug threw his noose round the neck of his allotted victim, strangled him, rifled him, and buried him with a rapidity which defied detection. Sometimes a handsome damsel with dishevelled hair appeared sitting at the wayside, weeping and mourning over her misfortunes. Compassion and admiration might tempt the traveller to speak to her, but, if so, he was doomed: she soon had the noose round his throat, and either strangled him on the spot, or stunned him until her comrades came up and finished the murderous work.

But during Lord William Bentinck's rule active measures were taken for the suppression of Thuggee. Special officers were sent to hunt out these miscreants; numbers were taken red-handed, tried, and executed, and others of the tribe were imprisoned for life. A great reformatory was founded at Jabalpur, and a manufactory of tents and carpets begun, which has made the name of Jabalpur known all over India, though the Thugs, who first made them, are wellnigh forgotten.

Twenty years passed away before the Church Missionary Society entered on any work there. A missionary was sent in 1854, in the hope of reaching the Gonds, a Dravidian hill-tribe, widely distributed over Central India, and numbering some two millions.

Another twenty years of earnest sowing of the good seed passed before a Zenana missionary was appointed to Jabalpur, with its 55,000 inhabitants. Sometimes in sorrow, sometimes in joy, the faithful labourers still toil on, as the pages of *India's Women* testify. Can we who stay at home, who bear not the burden and heat of the day as they do, not devise some method by which we may at least cheer the hearts of those labourers?

And above all, shall we not ask the Lord of the harvest to sustain and keep those faithful missionaries, giving them many sheaves as their reward, in Jabalpur, and that He will send forth more labourers into the harvest-field? If we have said nothing of present work, it is not because there is nothing new to tell, but only because we would have you read for yourselves the simple record of seed sown, sometimes in the villages round Jabalpur, more frequently in the heart of the great city, in schools, in Zenanas, and in the quiet of their own bungalow, when the day's work is supposed to be over; and as you read don't forget their trials, far from home and friends, amid the heathen, and a strange language, and with heat so great only those who have been in India can realise.

MISS M. T. DAEUBLE'S REPORT.

Mohammedan Work.

'In looking back upon the past year of our work here, our hearts are filled with praise and thankfulness to God, who has so lovingly and mercifully helped us. We have indeed been able to realise, "that faithful is He that promiseth." In many a difficulty and trial in our work, when we often did not know which path to take, and what to do, we have been guided and sustained.

'It is a little more than a year now that I began the Mohammedan work here. I have noticed some progress among the women and girls. Most of those who began to read last year are taking an interest in their lessons and work, and have got on nicely; some, too, begin to take more interest in the Scripture lessons; but there are others with whom I feel they only listen because they must, because they know that we will not teach anybody without the Scriptures, the Word of God. There are thirty-three women and girls reading now in the different Zenanas. Another new house opened last week; the husband is very anxious for his wife to read, and is grateful to us for coming. One of my pupils, a girl of twelve years, was married quite suddenly. I was quite taken aback one day, five weeks ago, when I went to that house, to find that preparations were being made for her wedding, because the mother told me only a few months ago that somebody wished to marry her daughter, but she would not allow her to be married so young. I told her at the time that I was so pleased with her for being so wise and keeping her daughter at home longer. So I was very much surprised when I saw that after all she was going to be married so early. I told the mother how sorry I felt, that after all she was going to let her daughter be married so young. I had a long talk with her, but the mother said this time they could not refuse. The poor girl was sitting behind a purdah on the ground, and was not allowed to speak a word to me or anybody. I saw the girl once more after her marriage; her husband is going to take her to Gwalior, so she will be far away from her parents and home. I am very sorry to lose her, she was beginning to get on so nicely with her lessons. One does feel so sad to see that these poor people are so bound and fettered by custom, and have no power to free themselves, though many would like to do it, they are so afraid of their friends and what people say. The younger sister will continue her studies, and her brother's wife, a girl of thirteen, who has come to live with her husband and mother-in-law, is very anxious to learn too. She is a very nice, bright girl.

'My nicest pupils are the two daughters of a Munshie, living near the old Mohammedan school ; they are twelve and ten years old ; they have been taught for some years now. The eldest reads fluently, writes dictation well, and does arithmetic ; both the sisters are working slippers at present ; the elder sister works at them quite fast, and her fingers go as fast as many an English girl's at home. But what pleases me most in this house is that both the girls listen so attentively to the Bible-lesson, and always repeat so well to me what they have heard the last time. We are going through the Miracles of Jesus just now. The last time I told them about the miraculous feeding of the five thousand : the elder girl always first reads the part we are going to talk about. The mother, too, sometimes comes and listens. It is a great pleasure and encouragement to me to go to this house. May God bless the seed sown to the hearts of those two girls, and to the hearts of all our other pupils !

'Last February I engaged Annie, a catechist's wife, to help me with my Zenana work, as I was getting too many pupils for me to teach alone. Annie did not know any Urdu, so I had to teach her first. She got on so quickly with it that she was soon able to help me with my women. But last August I had to part with her, because the Church Missionary Society sent her husband, a catechist, to a new outstation. I was sorry to lose her ; the women, too, were sorry to part with her, they had got to know and like her. But I am glad to say that Annie is continuing her work at Morwara under the Church Missionary Society, and the women there are anxious to listen to the Gospel. I have Bella now to help me with my Zenana work ; she, too, is a nice woman, and very anxious to do her work properly ; the women have got to know and like her too, for which I am very thankful.

'The little Mohammedan school was getting on satisfactorily till last July, when, for several important reasons, I was obliged to leave the old school-house. I did it with great reluctance, because I knew that if we left that house, several of the girls, among them the two daughters of the owner of the house, would not be allowed to come to the new school-house. I soon found a nice large house, not far from the old school, and took it ; but it was as I feared,—many of the old children were not allowed to come, and for a time the school was very empty. But gradually new children came ; last September, while I was away for my holidays, Mrs. Ellwood very kindly looked after the school, and when I returned, to my great joy I found that twenty-four girls were again on the rolls, and the average daily attendance for that month was nearly eighteen. Since then one or two new girls have come, and so we have the old number on the rolls again. There is one dear little girl among the new pupils, she must be about five years old, who learns so quickly ; she repeats the whole of the hymn, "There is a Happy Land," so nicely, and has such a solemn face while she is saying it. I have several times put her up as an example to the older girls, who don't learn half so well as she does. They are looking forward to Christmas, and the presents they will get. I will conclude by asking the friends at home to continue to remember us and our work here in their prayers. We often feel very discouraged and disheartened about our work, and need a great deal of patience, strength, and faith from above. In the midst of our work it is a great comfort to know that many at home are remembering us in their prayers, and "that God giveth power to the faint, and to them that have no might He increaseth strength."

M. T. DAEUBLE.

'ZENANA MISSION, JABALPUR, Nov. 29, 1883.'

MISS LAWSON'S REPORT.

'ZENANA MISSION HOUSE, JABALPUR, 5th Dec. 1883.

'There is nothing much to mention about the Bengali work, as everything seems to be going on as usual. The number of Zenana women taught during the year is fifty; in this number ten new women are included; two have died during the year, and ten have gone away, some for good, and some very likely to return again.

'There is one woman whom we would particularly like to mention, one of the two who died during the year. Her name was Norbudda; she was extremely ill for months. Two Bengali doctors (Dr. R. N. Bose and Dr. A. P. Mozumdar) were in attendance, but they were called in when it was almost too late. Poor Norbudda's sufferings were intense; she was perfectly bedridden at last, and as hers was a lingering complaint, Mrs. Mookerjee and I had many opportunities of visiting her frequently. She endured her sufferings very patiently to the end. Having a complication of diseases, she was seldom free from pain, and yet she was often very cheerful, and altogether in a happy frame of mind; she was always glad to see us, and listened attentively to the Scriptures, and was able to converse a great deal; but she never made any remarks or asked questions at all, during the reading of any portion of Scripture that was chosen expressly to suit the occasion, only now and again, in a quiet way, assented to all that was said. There were other women always with her, and these, though they knew Norbudda would never recover, always told her she would be quite well in a few days more; but Norbudda, when asked one day what she thought of herself, said, "I know now I am too ill, and cannot live much longer." She then burst out crying, and said, "My daughter; O my daughter!"—this in reference to a little four-year-old, an only child, and a fine intelligent-looking little thing. Later on she did not evince much anxiety about the child, saying she left it all to God. She was very fond of reading, and seemed to appreciate the "Monthly Zenana leaflets" made over to her regularly. On our last visit to her she asked for some more "Leaflets" and Scripture text-cards, which we were able to give at once, as there are always packets of Mrs. Grimké's text-cards sent out in the box. Two days after our last visit to her we heard she was no more. To those whose pupil Norbudda had been for years before, it will, no doubt, be a matter of great joy to know that during her last days Norbudda had her moments of serious reflection on religious subjects, which showed that she was not indifferent to the religious instruction she had received all those years.

'Our school, though progressing favourably, has not got on as well as it should have, but this may be owing to the irregular attendance of the children for some time during the year. There has been much sickness amongst them this year, but for the last few months we have had a full school again.

'L. S. LAWSON.'

MISS L. DAEUBLE'S REPORT.

Hindi Work.

'JABALPUR, December 1883.

'The first year of my real Zenana work is over, and I hope and trust the most difficult one in regard to the language. But our heavenly Father, whose work it is, has helped me most wonderfully. To Him be all the praise and glory. He has enabled me so to get hold of the language that I can now make myself understood by the women, although still sometimes with difficulty. 1

have the charge of the Hindi work ; it was made over to me in January last. The first three months I went about with my teacher, as I could not make myself understood, nor did I understand what the women said to me ; afterwards I went alone with a trembling heart, afraid of saying much, for fear I might not express myself properly when giving the Bible lesson, by which misunderstanding they might get quite a wrong idea of our religion and work, and thus my teaching might be to them a stumbling-block.

‘At present my work consists of twenty-eight Zenana pupils and two schools.

‘One school I can only visit on Saturday, as it is kept in the morning, and is so far away. This school is rather unsatisfactory now, because so very few pupils come, the daily average attendance of this year being only eleven pupils, and yet we pay fifteen rupees for it. This was my first school, and at that time my knowledge of Hindi was very small, so that I found difficulty in teaching the children, or asking them any questions about Scripture history, etc. The answers I could not understand, and nobody could translate for me. Two of the first-class pupils left on account of marriage, so that I have only two left in that class ; they read the New Testament, and are now in St. John. They can read very nicely, and understand, too, what they read.

‘My other school, “Galgál Tál,” which is in the city, is more satisfactory. Last April the Inspector of Schools of these provinces visited it, and examined it, because we had asked for a Government grant. He did not consent to a monthly one, like all our others have, but said that the grant allowed would be given according to the result of next year’s examination, and given in a lump. But I am afraid that will not be much, as some of my best pupils have left, and will leave before the examination. Out of seven in the first class, I shall have only three left, and just the ones who don’t know much. My old teacher, “Martha,” has also left me ; she has gone to help her married sister, or, perhaps, to get married? But, with God’s help, I have found another nice teacher, a young one, but still a real Christian, of Christian parents ; she was educated in the Secundra Orphanage, and had taught there, too, for one year, so I find her very useful, and well able to manage the children. Her mother is a widow, living in Agra. This teacher lives in our compound with the Bengali teacher, Mrs. Mookerjee. Just now this school is very flourishing, above thirty children on the rolls ; but I am afraid that after the giving away of the Christmas presents they will go away again. But I must hope for the best.

‘My Zenana work, too, is just now encouraging. Twenty-one new houses opened this last year, but seven pupils left off again soon. Two out of those seven, who had been reading with me for a very short time, have been removed by death. I was very sorry, and surprised to hear it. One of them looked ill, but the other was quite a young girl still, and had married a short time ago, and therefore not able to go to school. One of those who shut up their houses again was afraid of turning a Christian, as two men from that neighbourhood had become Christians. In one of my old houses I had to witness a scene perhaps of every-day occurrence here in this country. A little boy of about three years of age asked his mother to give him something, but she told him to be quiet and wait a little ; but the boy would not wait, and took the stick he had in his hands and beat his mother. She took it from him, but he, not slow, took off his boots, one after the other, and threw them at her head ; but the mother did not so much as punish him. The teacher talked seriously to her, but she excused herself by saying she could not punish her child before the Miss Sahib. This little fellow was very ill in the hot season with small-pox, but now he is all right again, and such a little tyrant.

This woman has now a second boy. I hope he will turn out a more obedient and loving son.

‘One of my women wished to become a Christian for some time, and she read her New Testament very diligently; but now she has given it up again. Her husband is going to marry a second wife, because this one has no children, and this had troubled the woman very much. She is afraid that if he does marry again, and gets children through this second wife, he might leave her to starve. She once came to our house and visited me. Another woman looked after me when I had fever. She was so astonished to see me lying on what she thought such a grand bed. Their beds, of course, are very mean-looking in comparison with ours. The Christian woman who was baptized last year is getting on very nicely. She had a little girl in August, and asked me to be her godmother, and to give her the name, so I called it “Pyari,” that is, “Charity.” She is going to make her a pair of stockings of red, green, and yellow wool, for Christmas Day. She was confirmed with her husband last December by the Bishop of Calcutta.

‘May God, the Father of all mercies and goodness, bless us, and all who help and pray for us during this coming year; and may we all who help forward this good work realise more and more the promise of our Lord and Master, “I am with you alway, even unto the end of the world.” L. DÆUBLE.’

The following reports sent in the original have been kindly translated for us by friends in England:—

‘LADIES!—Be pleased to look favourably on this my little report. I am writing at some length on purpose to give you pleasure, though quite unfit to do so, therefore pardon me concerning this thing.

‘You will understand that the report I am writing is specially from the Teachers.

‘I must tell you that there is a small increase in the numbers of the Zenana Bengali ladies and Bengali school children. The number of the school children has been rather less this year than the preceding one, because some have been married; some have grown too old, so that the fathers and mothers do not allow them to go out, and some have moved away to other places. We still visit in their own homes those who remain in the neighbourhood, and continue their instruction. Among these a boy and girl have lately died of cholera. The boy was five years old, and the girl seven. The boy was taken ill one day, and died the same night, but the little girl survived two or three days.

‘I hear that during her illness she tried to comfort her father and mother by speaking much about God.

“‘I am going to God,” said she, and died. About a week afterwards I went to the house, and while we were there her brother, with his heart full of sorrow, said to us, “God quickly takes those who love Him much. My sister was always talking about God, and now, doubtless, she has gone to be with Him.”

‘This boy also said to us, “If you have any books concerning the things of God, tell me.” As he was able to read, we gave him some religious books and a prayer. It seems that the boy before this had had no religious instruction. I should think he was about ten or eleven years of age. The girl belonged to our school. The number of boys and girls in our school just now is twenty-seven. All these are present almost daily.

‘The number of our Zenana ladies has been increased this year, because some who had gone home to a distance have returned, and some new houses have been opened.

'Although in these different places we may perhaps teach only two persons, yet, by the grace of God, and according to our ability, we do give them instruction in each house, and they receive it with joyful hearts and zealous co-operation. And not only is this the case in secular learning, but they also confess the excellence of the religion of Christ, and some among them say, "I believe in this religion, and keep on praying." Even the others in the house make no objection on hearing this. The young women and all the rest listen.

'In spite of this, none of these ladies have openly professed the Christian faith; but God can cause to grow in their hearts the germs of His own true religion.

'This does not make us despair, for it is clearly our duty to sow the sacred seed in faith. Whether worthy or unworthy, each devoted one, relying not on her own intelligence, but on the boundless power of God, may continue hopeful, and be able to do His work. This being the case, doubtless fruit will appear hereafter. Of this we are certain.

'And now, will you pray that those who are doing this great work may receive heavenly assistance in leading these women living in benighted Bengal into the true light?

'They all learn to read and write and do needlework; but besides this secular knowledge they have been specially instructed in the greatest and most excellent thing, the knowledge of our Heavenly Father, God Almighty, and His only Son, Christ Jesus, who for our sakes died on the cross.

'Now, honourable ladies, be pleased to read this letter, and kindly pardon all errors and mistakes therein. SHRI PRIYO BHASHINI, *Head Teacher.*'

EMMA PAGE'S REPORT.

'HONOURED LADIES,—Greeting to you! After due respects and compliments, be it known to you that, by the grace and kindness of God, and your prayers, I am quite well, and desire that God, in His great kindness and mercy, keep you also well.

'Honoured lady, after this be it known unto you that, by the grace of God and your intercessions, at this time in the Hindu Zenanas are twenty-eight women who read, and some of them, indeed, read very well; and some are well up in writing and arithmetic; and some of these women ponder over the words of the Bible, and read it at their leisure. There are some who God's Holy Word gladly, and with attentive hearts, hear and remember, and I thank our Heavenly Father thousand and thousand times, that, by His mercy, His Holy Word is spread day by day, and it is my hope that by and by fruit of the instruction will be visible; and it is my constant prayer that our Heavenly Father may give a new heart and His Holy Spirit to them, that they may know that there is only One who gives us salvation; and it is my petition to you that you should intercede for me, that I may be able to explain God's Holy Word well to the women.

'And now kindly excuse all my mistakes, and, with due respects and greeting, the writer of this, EMMA PAGE.'

MIRAT.

We are sorry that no Statistics have been received from this station later than those published in the table on the pink pages.

MISS HERNLE'S REPORT.

'The other day I took one of the ladies of the station, a young officer's wife, to my Zenanas, to show her some of the work. She seemed particularly

struck with the hardships Zenana missionaries have to undergo in visiting these poor women in their secluded abodes, where the reality often forms a striking contrast to one's ideas of Oriental luxury and ease. The wretched dwellings, the sickness and squalor, the ignorance and apathy of the women, all of which one meets, have often a very depressing effect on those living a life of gaiety and pleasure, surrounded by all the luxuries and refinements of civilised life. It seems almost impossible to those that human beings can endure such a life as this, and they wonder how we can bear even to go among these people and instruct them. I could but repeat the often expressed truth, that the more degraded the people are, the more crying is the need to help them, that it is well we learn to know the realities of the circumstances which we have to deal with, that mission-work is not a work of high-flown romance, but that, like all good work, whether at home or abroad, it often can be no more than patient toiling uphill, until the fruit of trusting and praying, and of sowing the precious seed, will appear on that day when the world's great harvest will be gathered in, whereof "the reapers are the angels." This truth must also be borne in mind when writing our annual report: so little of a striking nature, worthy to appear in print, seems to have occurred, and yet we are sure that the good work cannot be without effect.

'One of the schools moved into a new house at the beginning of this year. This change is rather an advantage, as the new place is bright and large and cheerful-looking. The girls helped, with great delight, to carry the school furniture into the new house, and in their eagerness to carry things even larger than themselves they reminded me very much of the little ants in an ant-hive, where you often see a similar scene. Our usual Christmas treat went off with great success, but as I have already described it elsewhere, I will not do so again here. Since Miss Ströelin passed her examination the work has expanded a good deal. I have now in all about twenty-two Zenanas under my own tuition; only six or seven of these receive secular elementary instruction besides the direct religious teaching which we have in all the houses. These latter houses go on steadily, and give satisfaction upon the whole. Two of our Christian teachers do Zenana work: one is under Miss Ströelin, the other under myself. I occasionally visit and examine in my teachers' houses. In one of them there is always such a concourse of people, such a noise of visitors, women, children, and, last but not least, monkeys, that it is really difficult to teach. The other day when I was there, and just giving a Scripture lesson, Emilia, the Christian teacher, called out to me to take care, as a huge centipede was just crawling on or near my foot. The creature made its escape into a room, but such is the bigotry of the Hindus that they pretended they could not find it any more, as they have a superstitious objection to killing centipedes. Our three Christian teachers live in two nice native houses quite close to us, so that we can easily look after them. Two of them we got from the C.M.S. Normal School at Benares, and we have just sent another young girl from Mirat to the Benares Normal School, to be trained for three years to become a teacher. Paying for her and sending her there of course costs money, and is an extra drain on our resources. Our local help is, with the exception of a by no means very large Government grant, next to nothing, and cannot by any means be depended on in our regular monthly expenditure, so if any friend who reads this would become a supporter of the above-mentioned young girl, and pay four rupees a month for her during the next three years, we should be so much obliged. That would make in all about £15. The Benares Normal School is under the very able superintendence of the Rev. Mr. and Mrs. Trench of the C.M.S., and it is a joy indeed to see the working of

this thoroughly efficient establishment. One of our Christian teachers lost her first little baby this summer; such a nice little thing it was, and the grief of the poor mother was very great. We have had a great deal of sickness among the people. The rainy season did not set in properly, and we got very little rain. One rather interesting Zenana I got this year. It was the house of a wealthy Hindu native, whose family consisted of himself, his wife, daughter, and only son with his wife. The elder woman could read pretty fluently, the two younger ones only began the alphabet with me. They seem very eager to learn, and listen very well to the Scripture teaching; they are also very apt at fancy-work. I once met the old man on the stairs, and spoke to him. Great was my sorrow to hear a short time after that he had suddenly died of cholera. The widow was in terrible grief, even weeks after she could hardly speak. She told me she cannot either receive or give any presents, nor change the clothes she wears, till she has been to the "melah" which is at present going on in a place called "Garmakteser," where she has to bathe in the Ganges. After her return she and the young women may wear new clothes again. On my return from the hills I found her still more sad, for, in addition to her first grief, her only son was now lying very ill with fever. I pitied her so much, and promised I would pray for her to our Saviour to restore her son if it be His will. The prayer was heard, and the young man recovered. I had made it a condition with her that, if God should hear her, she should put away the signs of idolatry, which I saw about in the room in the shape of sundry pictures of idols. She acquiesced, but was some time fulfilling her promise. However, she has done it now. In our schools we still give our quarterly prizes, consisting of wearing apparel, sweetmeats, dolls, texts, and sometimes bright new four-anna pieces. This greatly pleases the children.

S. HERNLE.

'MIRAT, November 14, 1883.'

MISS STRÆLIN'S REPORT.

'This year has again been one of manifold blessings, which I would thankfully acknowledge. My work now consists of school-work, Zenana-visiting, and studying Urdu. It has long been a desire of mine to make some small beginning of village work, but hitherto, owing to want of time, I was unable to do anything in that direction. However, the beautiful cold-season weather we are now enjoying, which is so invigorating to soul and mind, induced Miss Hœrnle and myself to make a first small attempt this evening, and, according to the old saying, "Charity begins at home," we thought that the best plan would be if we first visited the poor women of the agricultural class that live here in this large mission compound, as it were at our very doors.

'It will be perhaps well to say a little about our compound. It contains about 70 acres, and was bought after the Mutiny by Miss Hœrnle's father for the small sum of Rs.4000. The land is rented out to cultivators, and the chief local income of the Church Mission here is derived from the rent they pay to the Mission. A great number of little mud huts are scattered all about the compound, in which these labourers live with their families in rural simplicity. We were quite surprised to find the houses of these poor people so tidy and clean; the women gave us a friendly welcome, and in the first house eight of them gathered round us and listened very attentively to the glad tidings, and by their answers and remarks it was evident that they had understood most of what we told them. We sang some "bhajans," which they seemed very pleased to hear, and I had to promise them to come and see them again. I intend, with the Lord's help, to go on with this village work as much as I can,

and to visit once or twice a week some of our surrounding villages and sow the precious seed.

‘My school and Zenanas give me great pleasure; the number of my houses is constantly increasing, and I am very happy in the privilege of being allowed to teach them, and of being able to talk to them and to understand them. The people here talk a great mixture of Urdu and Hindi, and therefore I found it necessary to study both these languages.

‘After I had passed my Hindi examination, Miss Hoernle made over to my charge one of the schools. I like this school very much; I have one Christian and one heathen teacher in it, but as these teachers are not very efficient, I have to look a great deal after the lessons myself. I go twice a week, partly to teach, but chiefly to examine the classes and to give them again new tasks to prepare for me. Last month I had forty children on the roll. They are all very fond of the Bible stories, specially those of the Old Testament. The more advanced pupils write into copy-books, whilst the others write on wooden boards with chalk. They sit all in native fashion on the floor along the wall. One of their greatest delights is to sing hymns and bhajans which they have previously committed to memory, but, alas! it is not an easy task to teach them singing, as all who know a little about the musical powers of the natives will readily understand. It is altogether very uphill work; when one of these little girls that has come fresh to the school has actually learned to form a letter of the Hindi alphabet on her wooden board without the help of the teacher, what a triumph it is! I have a specially paid woman, called “Bulanewali,” who goes to the houses to collect the children. This is quite necessary, or else I would not get them at all, and as it is it is most difficult to get them in the right time. Through my school children I got entrance into several new Zenanas. My school pupils always think it a great favour if I go occasionally to see their mothers in their own houses; I always like to make use of this opportunity, and have in this way visited and talked to a great number of the women in the city. One of my elder pupils, Anandi, left school some months ago on account of her marriage, and now I continue instructing her in her own home. She is a very nice young woman, and was one of the best and most advanced girls at school; she had attended very regularly, and therefore got several times a prize. It is quite a pleasure to have something to build upon in teaching. She remembers her Bible and other lessons much better than I would have expected from her after so long a time, for she was first forbidden by her husband to be taught at home. She also was a help to me during my absence. Another Zenana pupil of mine, who is a relative and neighbour of hers, had just begun learning the Hindi alphabet before I went away for my holidays, and after my return, when I was afraid she would hardly remember her letters, I found that she had been taught by Anandi, and was able to read nicely short sentences in her “First Book.”

‘My Christian school teacher Georgina helps also a little in Zenana work; she goes to one house every day, and I go from time to time with her to see and examine her Zenana pupils.

‘Though we cannot see much fruit and success of our labours, we believe that our work is not in vain, and that the Lord will in due time make the seed that we are sowing spring up and bear fruit.

E. STRÖELIN.

‘MIRAT, November 1883.’

BURDWAN.

STATISTICS.

Zenana Missionary, MISS E. F. MULVANY.

Assistant " Miss Mookerjee.

Native Christian Teachers, 5. Names: Mrs. Ruth Gupta, Mrs. Koru-nomoy, Ghoze, Mrs. Sharoda Dash, Boshonto Ghoze, Shodimoni Biswas.

Bible-woman, 1. Name: Mary.

ZENANAS.

(No returns.)

ZENANA PUPILS.

Number under instruction during the year, 23

Numbers on roll, December 31, 11

SCHOOLS.

Number, 3

Number of Pupils, 59

Average daily attendance, 52

Number on roll, December 31, 72

Government Grants, Nil.

Local Subscriptions, Rs. 77 : 0

Zenana Fees for Books, etc., 66 : 0

School Fees, 94 : 4

Sales of Work, 325 : 15

Miscellaneous, 973 : 5

We commend to the sympathy and prayers of our friends the following report of Miss E. Mulvany.

MISS MULVANY'S REPORT.

'The question often arises to the minds of those who write reports of their mission work, How shall I best write so as to give a really correct idea to those kindly interested in the mission field so far away from them?

'It is not easy to do so, because so much depends upon the surrounding circumstances at the time you write, and the mood in which you are when you write. Then we do desire on the one hand not to give too sanguine a report, whilst on the other hand we do not wish to speak too despondingly. May the Lord direct the minds of those who write and those who read "to have a right judgment in all things"!

'The account of the work God has enabled us to do during the past year here is certainly both encouraging and discouraging in the retrospect; and in the prospect of the future full of anxiety and hope.

'The need of regular funds from home to keep on the work already started is our chief cause of anxiety in the future.

'Before we were aware of the necessity for keeping the expenditure down, and not making any increase in the work, the instructions I had received from the Society upon leaving England to increase and consolidate the work here had already been put into practice, when we got the news that no fresh expenses were to be entered upon. What was to be done? Were we at once to retrench and begin to pull down the little we had built; and by this means at the

commencement of a new era to shake the confidence of all our staff of workers and the Bengali community here in us? After a little anxious thought and earnest prayer for guidance the answer seemed to come: So long as the Lord means the work to go on He will supply the silver and the gold. The box of fancy articles given to me from many kind friends produced a wonderful amount, through the efforts of my kind friend Miss Pogson in Mussourie, who not only exerted herself to sell the things, but with another friend got up an amateur concert, and the half of the proceeds was given to our Burdwan fund.

The Lieutenant-Governor, in one of his progresses in Bengal, favoured Burdwan with a visit, and, after kindly taking the trouble of coming to our little Bengali Girls' School, sent Rs.100. Then Mr. Parker came forward with the same amount.

'A very warm-hearted friend of Burdwan and its mission, whose name I am not allowed to mention, knowing our need, has sent us two cheques from England with such loving, cheering assurances of her prayers, that we have been helped on and lifted up in our hopes and efforts.

'We must not here forget that it has been in the hearts of many to help us in increasing and improving the work in Burdwan. The Summer-Hill Association in Worcester is going to supply us with a new teacher, whose training in the Converts' Home at Barrackpore under Miss Good's wise superintendence has been greatly blessed to her. Many of our readers may remember the account of the widow M., who came from Lucknow last year. She has always called me her mother, and now she has another mother in Miss Good. It is delightful to see how much she has improved in every way. Her love for God's Word has increased, and she has formed such habits of industry at the Home that you never see her idle. She has learned many different kinds of needlework and one piece of crewel-work; an antimacassar that she has made for her friends in Worcester I sent to-day to the Exhibition in Calcutta, where there is a court for ladies' needlework. We are looking forward to Monomohini's joining us at Christmas, when she will be given a class in the girls' school under Miss Mookerjee. She will still continue her studies here, and I trust by God's grace may become, after more training, a really useful and blessed worker among her own sisters in India. We need to be much in prayer for our dear converts.

'Our kind friends in Yarmouth, too, have made very kind efforts for us, and desire to give us a teacher. We do hope, though as yet we have not got their fund, we may have it some day, when the funds increase more in proportion to the work we have already begun in our various stations in India.

'The most discouraging thing I have to tell is the closing of the work in Jogot Beera, where all seemed so promising last May—numbers of women anxious to learn to read and hear the Gospel, and an invitation to open a girls' school, with the room provided. The women actually came anxious to learn.

'Satan is always busy when he thinks his work is being disturbed. One day, to our utter discouragement, nearly all said the men had been making objections because some people had come to the village and abused them.

'Gradually the nine women who had begun to learn dropped off entirely, and the school, which had sixteen girls, decreased.

'When we returned in November we made one more trial, just for the month, and now with great difficulty only twelve can be collected in the school, and they want to charge for the room, so the way seems plain that we ought to withdraw and try to go where they will receive the Gospel.

'In Beer Halta, a village on the same road, not so far off, the pupils are keeping up. This and the school at Beer Halta have been chiefly taught by Korunomoy, who is most energetic in her efforts to get her pupils on. One girl,

who has been learning only for a short time, has sent slippers to the Exhibition. There does seem, both in this village and the one we have withdrawn from, a sort of extra impulse to their heathen worship since we went, perhaps in order to do away with the idea that listening to Christianity is having any effect on them. In the village we have left they have erected a temple just in front of the place we had our school. They are very bigoted.

'Then the most encouraging part of our work has been the girls' school, the nucleus of which has been going on for two years, though since our system of fees has been introduced it has necessarily changed the style of pupils to a certain extent. Miss Mookerjee is the head-mistress of this school, and is assisted by two girls from Miss Neele's school, who act as her pupil-teachers.

'The first class girls still continue to pay R.1 per month, the others 8 annas and 4 annas. The numbers have most steadily increased, and this proves they value the good teaching and order which we do try to maintain in the school.

'Miss Mookerjee and her helpers take a great deal of pains with the girls. They are beginning now to work with a will. Miss M. has taught them both Bengali and English hymns and pieces which they repeat and sing very nicely: "The old, old Story" in Bengali; "The Fox and the Grapes" in English; "Jesus loves me, this I know." The last would touch your hearts; it is so sweet to hear them sing it with so much expression, for they can explain it all beautifully in Bengali.

'The first class have to prepare so many subjects for the examination, which we hope will be in February or March, that it is difficult to fit all in, but the Scripture is always made the first object by Miss Mookerjee, and the girls answer well and with understanding.

'I go in pretty often, and examine, on an average, about once a month, but there seems so much to look after, and some of the houses depending entirely on me for regular teaching, that I seem only to snatch at things imperfectly.

'We get at the parents in a wonderful way through the children. Lately we have been given a Government grant for this school, of 20 rupees per month. It is attended for the most part by girls of the Bengali gentlemen, many of them officially connected with the Government, and who are so enlightened upon the subject of "female education" that they are ready to pay good fees for their daughters. I think I may justly call this school the main centre of interest among the Bengali community in our work here, and most grieved should I be, if, through want of funds, we should have to close the school or put it back to its former standard. The Lord can and will direct this matter, and we only want more faith and more dependence upon Him for the future.

'The other little school of girls, which is taught by Sharoda, is keeping up its numbers pretty steadily, though not increasing. It must be remembered that we have to pull against a Hindi girls' school maintained by the Maharajah. I hear they have fifty; our large school with high fees now numbers forty-two; so I think we may be cheered. Poor Sharoda has been having fever constantly since the feverish season set in last August. When she gets stronger she will be able to do more work than her little school, but at present I cannot urge her to do more. She is a steady, quiet, conscientious worker, and I feel sure is doing good among her little band.

'We have to accept the great hindrance to our work caused by the malarious fever here. It comes by the Lord's permission. It has been worse this year than last. In consequence of so many of our teachers and girls having fever we closed the work for nearly two months, and the fever still lingers on. Still it is not so bad as it was some years ago, and it may be the Lord's will to remove it. Let us pray that it may be made a blessing in preparing the people's hearts to hear.'

Here — and — There.

I.—HERE : *Home Items.*



WE are most thankful to be able to state that, so great has been the demand for our 'Cycle of Prayer' Card, that we have had to reprint it three times. We earnestly beg that every one who possesses a copy will use it in faith and expectation.

Our readers will be interested to hear that the first of our Christmas Numbers (*King's Message*, 1881) has been translated into Swedish, and has been issued in Sweden as this year's Annual. We hear also that other portions of our publications have found their way into the Swedish, Norwegian, German, and Italian languages. We may hope for a large increase of interest in all these directions.

A monthly prayer-meeting, open to all friends of our work, is held at the Office at twelve o'clock noon, on the third Thursday in every month; and the customary weekly prayer-meeting, for ladies only, at 5 Maresfield Gardens, N.W., on Tuesday mornings at 10.30.

We have been asked to explain the plan on which the reports of our various stations are given in our magazine. It is as follows:—

In the *January-February* number for each year are given the Annual Reports from Calcutta, Barrackpore, Agurparah.

In the *March-April* number those from Krishnaghur, Bhagulpur, Jabalpur, Burdwan, and Mirat.

In the *May-June* number those from Amritsar, Batala, Jhandiala, and Jalandar.

In the *July-August* number those from Peshawur, Kangra, Klarkabad, Dharmasala, Bannu, Karachi.

In the *September-October* number those from Madras, Masulipatam, Ellore, Bezwada, and Amalapur.

In the *November-December* number those from Palamcottah, North Tinnevely, Trevandrum, Trichur, Cottayam, and Foochow.

Our annual New Year's prayer-meeting was held as usual at Sir William Hill's house, 8 Kensington Garden Terrace, on the Saturday of the Week

of Prayer, being the day especially devoted to Intercession for Foreign Missions. The attendance was large, and the tone of the meeting most encouraging. The Rev. W. H. Webb-Peploe, Rev. Sidney Boyd, Rev. W. Hathaway, Sir W. Hill, and Mr. Stuart took part in the proceedings. Mr. Webb-Peploe's address was especially valuable. Some notes of it will be useful to our readers ; it was based on 2 Timothy ii. 4-7.

'These words seem to contain an implied reproof to Timothy. St. Paul loved him as his own son, and yearned over him ; he had seen his tears, he knew all his tenderness, his desire to do right, but he seems to have felt that he did not aim steadily at one point, that he had not enough directness of purpose and concentration of aim,—hence these words. Are they not words to which we shall do well to take heed? We have meetings, we have talk about religion, we have tears, too, and sympathy ; but where is our self-sacrificing determination of purpose for the Lord? The Christian is here viewed under three aspects,—as a Soldier, an Athlete, a Husbandman.

'*Soldier*.—Set apart to do particular work ; separate from the world ; no social ties ; ready to be sent anywhere ; to do anything. We are soldiers against the devil in our own hearts, against evil in the world. There must be real fighting every day.

'No man . . . *entangleth*," etc. Remember this, that worldly amusement may be innocent enough, but does it *entangle* you? Avoid all appearance of evil. In these days Christians lower themselves to the level of the respectable world, and instead of *collision* when they meet, there is, alas ! *collusion*.

'*Athlete*.—Picture him as St. Paul describes him in Philippians iii. His head before his body, his body before his feet, all in eager motion ; stripped of everything unnecessary, and running *in public*. Are we running like this? Some Christians shrink from the idea of doing anything at all public ; they say they are so unsuited to go here, to go there, to do this or that ; but God's people must come out before the world.

'*Lawfully*—no tripping up. How much better we should get on if this were less frequently done! How much there is among God's workers of jealousy, envy, overreaching!

'*Crowned*." Contrast the *one* prize tried for then with the prize to *each* in the heavenly race.

'Our crown is fourfold. There is the crown of *Life*, given to him who, trial notwithstanding, is faithful unto death (James i. 12 ; Rev. ii. 10). There is the crown of *Righteousness*, laid up for those "who love His appearing" (2 Tim. iv. 8). There is the crown of *Glory*, received by the willing tenders of the flock of God (1 Pet. v. 4) ; and there is also the crown of *Rejoicing* over souls won to Jesus by our means in the day of His advent (1 Thess. ii. 19).

'*Husbandman*."—Here comes in the missionary aspect of the Christian's life. Notice the word "*laboureth*." The verse should be read with a stress on it. What does it mean? Real honest work involving self-sacrifice and trouble. How much have you ever given? What have you done for God that has cost you real self-denial? There is plenty of religiousness nowadays, but an *awful* want of vital religion ; plenty of bolsters for the feeble soul, but no real backbone.

'There is now no persecution, but the signs of the times seem to show that we are on the verge of awful days, when our faithfulness will be put to the test ; and how shall we stand then, if now we are living as luxurious arm-chair Christians?

“*Fruits.*” The highest joy there is on earth is to win a soul for Christ. Have you this? No doubt some here have many for their crown. But do not be content with these; the harvest still is plenteous; do all you can to help gather it in.’

The address was listened to with manifest attention. We trust it was taken home to many a heart.

The six thousand ladies connected with our Home Working Parties will thankfully learn that much success has attended the Home sales of the Society in many different localities. Few weeks have passed in which one or more such sales have not been held, many of them chiefly supplied, or at least supplemented from the central depot at the Society’s House, 5 Maresfield Gardens, Hampstead, N.W., at which centre contributions of articles for sales, gifts for Indian pupils, etc., are always gratefully received. The general funds of the Society are largely augmented by these sales, and such help is essential to meet the growing claims of the mission field.

As, however, many of the active, devoted workers have specially before them the object of sending work, etc., abroad, we now give some brief account of the way in which their gifts have been received, and of the value and need of a repetition of them in the coming autumn season.

From *Calcutta*, the Normal School, Miss Hunt writes:—

‘I wish you could have seen the pleasure and excitement the arrival of the box caused, though, of course, this will be greater when the day comes for the distribution of its treasures. I overheard the old Durwan describing to the bearer, who is a new servant, the wonderful things that would be found when the box was opened, and they all took the greatest interest in it, even the Khansama assisting at the ceremony of opening it, and presiding over the charcoal fire they brought in to open the tin lining;—the old Durwan looking on critically to see if the things came up to the excellence of former years, taking a special interest in the size and quality of the dolls. I think you have been very good to us, and have sent us very nice things. Mrs. B.’s box was beautiful, and the things from Worcester House too. One specially prizes the latter, as the work of an English school for our dear little brown girls out here. How the English girls would like to see these quaint little figures, with their shy, gentle ways, and to hear them sing in their strange language the praises of our dear Lord to our old familiar hymn tunes!’

Miss Hunt adds:—

‘Prepared work is *most* useful to us. Crewel- and wool-work is very important for the Training Class, such as slippers and stool-covers especially, and smoking-caps.’

The foregoing extract has reference chiefly to the acceptance given to our boxes in a Christian centre of activity; the following shows how important is help in a heathen centre. Miss Gore writes:—

‘There is much to be feared from the *opposition* school opened in Howrah. They have forcibly taken some of the children from us,—taking them from the

hurkaras as they were being brought to school, and carried off to the Hindu school. . . . We shall be very glad if the home friends will send us out patterns of wool-work, and materials ; they are most useful, and one of my hopes is to improve and increase the needlework in our Howrah school, as this will induce the children to stay, as well as the parents to send them, for they think very much of needlework. In the opposition school I hear they have a woman from the bazaar to teach needlework.'

From *Barrackpore*. Miss Good, while gratefully acknowledging all the dolls and other things sent for her very numerous pupils, continues :—

'I fear we shall have to buy more things here, as, although you *have* sent us many gifts for our school-children, there are *not enough*. We are very glad to have some prepared wool-work every year, simple pieces for children to learn upon, and slippers with *bright*, pretty patterns ; also unworked antimacassars and table-covers, with crewels to complete them, as several of the women are now able to do these.'

For the women in the Converts' Home she specially asks for material for winter jackets, such as twill flannels (white or bright-coloured), or merino, and good-sized woollen shawls for wraps ; lengths of pretty, light print or jaconet are also very useful. She needs also suitable articles for sale to European residents to augment local funds. With reference to illuminated texts, which are much prized, Miss Good writes :—

'I wish I could take you to the house of Shushilla's mother, a widow at Debpara. What was once a Hindu house is now a Christian home; and the walls, instead of being adorned with ugly pictures of heathen deities, are now ornamented with some of the nice texts sent out to us. We rejoice very much that this widow, after being in our Converts' Home for eighteen months, and learning regularly, is now able to live in her own home again. We hope that she may be able to do good to the people in the village. I have placed under her care, for instruction, two women who are quite beginners. One was baptized a few months ago, the other is preparing for baptism.'

Again, from *Bhagulpur*, our missionaries write :—

'How we welcome the boxes from *home*—dear old England ! I wonder if any of you half realise the pleasure with which we anticipate them. Our children are enraptured with dolls, strings of beads, pencils, work-boxes, bags, and such things. The Scripture pictures I am hoping to make very useful. . . . They reached us very safely, not even a doll broken, and our children will be pleased with their dolls, jackets, etc. May I mention that the skirts were *too narrow*; the native women wear them very wide. . . . We cannot, however, sell work here.'

From *Jabalpur* similar welcome is given to the cases from England. To this station large boxes of work for sale are annually sent, and the local expenses are greatly dependent upon the result.

'The two boxes arrived here safely. Last evening we all sat up till late marking the things. How delighted our school children will be with the pretty dolls and other presents kind friends at home have sent out for them ! I wish some of those who take so much trouble in preparing the gifts could just come and see the happy faces when they are distributed.'

Mirat is another place at which our missionaries anxiously await the arrival of boxes of work for sale, as well as a large number of gifts for distribution at Christmas. They gratefully write of having received safely two boxes, with the 'valuable contents' of which they are greatly pleased,— 'the quantity as well as the quality' being very satisfactory. Referring to *prepared work* so kindly sent by Miss West, Marden House, Red Hill (by whom useful fragments are always gratefully received for the purpose), Miss Strœlin remarks—

'I was glad to get all the pieces of commenced wool-work; the canvas is quite the proper sort. I shall find all very useful.'

And, in allusion to their Christmas treat, at which the children would be made very happy by their presents from England, she adds: 'They are now eagerly preparing hymns and learning texts for the occasion.'

From the *Punjab* also tidings reach us of the safe arrival of cases despatched from the Society's House.

Anritsar.—Miss Hewlett gratefully acknowledges work for sale, a considerable part of which was sold at once. She, too, was arranging for a Christmas entertainment, at which all the gifts for Hospital patients, as well as helpers and pupils, would prove most acceptable and valuable. She repeats her request for nightgowns and pillow-cases, so much needed in her two Hospitals.

Miss Swainson, pleading the cause of the Alexandra Girls' School and the Orphanage, says:—

'Many thanks for the contents of the box, but we are still *very short* of prizes. We have sixty-nine girls in the Alexandra, and fifty in the Orphanage, and I do not know what to do for one thing round. The skirts are very nice and useful; I do wish some friends would make us little *warm* skirts and red flannel vests, so many of the children suffer in their chests.'

Jhandiala.—From Miss Clay's letter of December 20, 1883, we give a brief extract:—

'The articles we have received for sale are very nice and suitable, because useful and practical. Children's things, both for hot and cold weather, are always needed. They should be of good patterns, but simple and inexpensive. The pieces of merino will make most valuable gifts for our Bible-women. Remnants of such materials are very acceptable. Dolls are always useful; the best we sell, and the others are wanted for our Christian children and our heathen schools. We are altogether delighted with the box, and shall have nice gifts for our dear Christians this year; and I do hope it will be a happy and blessed Christmas to them all. Besides our pastor and his family, and his catechist and wife, we have seven men and nine Bible-women and twelve children in our village mission, and two of our servants are Christians also, so we shall have a large dinner-party on Christmas Day, for we all sit down together, and have the present-giving afterwards; and then bhajan-singing and prayers.'

Kangra.—Mrs. Reuther writes :—

‘The Kangra Mission cannot look for much local help in the shape of subscriptions, but the European residents are always willing to buy pretty and useful articles sent out from England. Dolls and remnants of material are much valued as prizes.’

Another earnest entreaty comes to us from *Simla*. Mrs. Broadbent (whose requests have, as far as possible, been complied with) asks us for a large box with *lovely* things. Some of the articles specified are as follows :—Frocks for children from one to nine or ten years old, high-necked and long-sleeved, of warm materials, pinafores of good shapes (*not* of thin muslin), babies’ things of all kinds, tea-cosies, little fancy odds and ends of china, etc. Mrs. Broadbent continues with the encouraging remark :—

‘I quite hope to have Rs.1000 by the end of the year, if not more, from my sales, and we must increase every year.’

Again, from *Karachi* Mrs. Ball strongly urges us to send additional supplies of work for sale. She says :—

‘We can make a really excellent sale here, it is such a large station ; but for that we need a *large* stock of excellent things. I can sell any number of pretty chairbacks, d’oyleys, cosies, tablecloths, vases, knick-knacks, dolls, etc. All sorts of things for gentlemen sell especially well. It takes a great deal to fill our big Town Hall.’

From *South India* further reports reach us of the usefulness of our boxes. It is to the gifts for pupils that the letters refer, as there is very little, if any, opportunity at our stations there for sales of work.

Mrs. Kearns writes from *Sacheapuram* :—

‘The box reached us safely, and we have been having quite an excitement over it, looking over all the loving gifts and kind expressions of sympathy written on some of the parcels. I have been telling our people that everything speaks of great trouble in working, and asking them to imitate the example of their English sisters, and join me in sending a box home, as *their gifts* and thank-offerings. Thank all the dear workers ; may they be abundantly rewarded for their labour of love !’

From *Palamcottah* Miss Askwith writes :—

‘The box has arrived safely, and Miss Ling and I much enjoyed looking over its contents. I will write direct to those who kindly sent special portions when I have spare time.’

And on 14th December 1883, Miss Ling writes with reference to her share of the gifts for school children and others :—

‘I must at once acknowledge the very acceptable present of dolls, scrap-books, etc., received yesterday. Will you thank all the kind friends who with busy fingers dressed so many dollies for my little ones ? The children are always delighted to receive them, though they show their delight in a strange way. Some weeks ago I went with Mrs. Lewis to visit some of my little pupils in their own home, and to make the acquaintance of their mother, whom I did not know. I inquired after the welfare of a doll I had given a few days previously, at which

the child disappeared into the house, and in a minute returned bearing the little doll bound hand and foot into a small gilt frame ! What would a little English girl have thought of such treatment ? and yet it was all done to show appreciation of the present I had given.'

Such are the valuable results of Working Parties and self-denying individual gifts, as regards some at least of our Indian stations. Such help is essential to the prosperity of the Mission. But, while thankfully recording the messages from India, we shall do well to call to mind with redoubled earnestness the fact that *sales at home* are a source of most important augmentation of the general funds of the Society, without which it is impossible to sustain and increase the work in India, around which our brightest hopes must ever gather when we pray, 'Thy kingdom come.'

'Teach me, my God and King, in all things Thee to see,
And what I do in anything, to do it as for Thee. . . .
All may of Thee partake : nothing can be so mean,
Which with this tincture, "for Thy sake," will not grow bright and clean. . . .
This is the famous stone that turneth all to gold ;
For that which God doth touch and own cannot for less be told.'

II.—THERE : *Foreign Items.*

The following recent news from several of our stations will be found full of interest.

I. *North India Missions.*

Barrackpore.—Miss Hœrnle, who visited Calcutta on her way to Batala, sends us the following account of a baptism at Barrackpore on December 1st, 1883 :—

'Last Saturday I went to Barrackpore with a large mission party to witness the baptism of a young widow, "Iraylocki." Dr. Baumann baptized her. There was a large congregation assembled to witness the ceremony ; amongst them a good number of Bengali Babus, friends and relations of the young convert. She is only eighteen years of age. She gave the answers to the questions put to her in a clear firm voice, and I am sure we all thanked God, who had given this poor lone widow strength to confess Him and her Saviour Jesus Christ openly before so many witnesses. I felt quite small by the side of her. Afterwards we all joined in singing a hymn. Her little heathen brother stood by the side of her, and she put her arm affectionately round his neck ; but then she fairly broke down. We afterwards heard that this little brother had been made to tell her that her father had gone away and left his home in great distress and displeasure at the step she had taken. She had been very fond of her father, and her father had treated her always very well. However, some of the Bengali Babus told her after the service that her father was at home, and would come and see her. This he did after we had left, and we heard that he spoke very kindly to his daughter, and turning to Miss Good he said, "As

she has now become a Christian and joined you, I entreat you to be kind to her.”

Krishnaghur.—Miss Collisson writes of the village itinerating work :—

‘The people, both men and women, are in a state of inquiry in these parts, and willing to listen. While Mr. Williams goes to the men, Mrs. Williams and I go to the women. We have been welcomed in every place. We go out morning and evening, and in the heat of the day both men and women come in clusters to the tents and sit down to listen. . . . In the evening Mr. Williams goes round the village with a band of singers, whom he has taught to sing their own wild Bengali Christian hymns, which are so attractive to the people, though they would sound very peculiar to an English ear.’

II. *Punjab and Sindh.*

Amritsar.—Miss Gray has arrived safely at the Alexandra School, and was very warmly welcomed. She says (December 3, 1883)—

‘You will have already heard of our pleasant voyage and safe arrival at Karachi, and now I am able, through God’s mercy, to tell you that we have reached Amritsar. We very much enjoyed our little time at Karachi with Mr. and Mrs. Ball. On Wednesday morning we had a meeting for prayer at Mr. Bambridge’s house, and on the same afternoon left Karachi with Mr. and Mrs. Shirreff and their little ones, and Mr. and Mrs. Thwaites and their little children. The latter all left us at Mooltan. At Lahore we all had a warm welcome from Mr. and Mrs. Weitbrecht, Mr. Baring, and several others ; Mr. and Mrs. Shirreff were carried off in triumph, and we went on to Amritsar. Here we found Mr. Clark, Miss Swainson, Miss Dewar, and Miss Sharp, waiting for us, and it was quite amusing to see the way in which, as if by instinct, each lady seized upon her special prey ! We feel very much how wonderfully our Father has watched over us in all our journeyings, and how fully He has answered the prayers which we know so many dear ones have been offering up for us. You will, I am sure, join in our thankfulness, and pray that the Master will continue to guide us and be with us now that we have really entered on our new work. I had an overwhelming reception at the Alexandra School. All the girls, arrayed in their white chuddars, and headed by a large red banner with the word “Welcome” in white letters on it, lined the staircase ; each alternate girl held a Chinese lantern, and when we came in sight they began to sing some verses which they had themselves composed for the occasion. I am sending home the copy they gave me, as their ideas are rather amusingly put. Two girls held another banner of welcome at the head of the staircase, and, to crown all, when they had sung the song three times through, they set up a regular English cheer, which I am told they had learned and practised specially for that day ! I only hope they will not have reason to repent of this welcome ! I was rather surprised the next day, when quite a procession of girls came to me carrying oranges, apples, and sweetmeats, which they begged me to accept, and we have found them (except the sweetmeats) very acceptable at our “tiffin” table. The girls are very dear girls, and I feel quite at home with them already. I had a class on Sunday, and to-day I taught English all the morning, and had my first lesson from the Munshi in the afternoon, so I feel as if I had really begun work. I am longing to be able to speak Urdu, but fear it will take me some time, as most of the girls speak English so well. We went twice to the Mission

Church—where the service is in Urdu—yesterday, and I was able to follow the prayers in the Urdu Prayer-book, though of course I could not understand the sermons or hymns. We had a very nice little meeting for thanksgiving in our Alexandra Chapel on Sunday morning at 8.30, to which most of the missionary party came. I hope you will excuse this very egotistic letter. Ella Mitcheson has just been to see us; she is going about with Miss Hewlett and Miss Sharp, and is thoroughly delighted with the work. I have just seen Miss Clay, who has come in from Amritsar for the night. It is so interesting to be among the workers, of whom one has so often heard. We all unite in best wishes to you for Christmas and the New Year.'

Miss Swainson writes of the Alexandra School on December 11, 1883 :—

'We have now sixty-nine girls, and no doubt we shall soon have double the number.'

Miss Mitcheson describes her visit to the St. Catherine's Hospital, Amritsar, on her way to Peshawar :—

'We reached Amritsar on Friday 30th, and on Saturday morning I accompanied Miss Sharp to her dispensary, which is in the city. She takes a Bible-woman with her, who reads to the patients while they are waiting to be seen by her. Then when all the patients have been seen, Miss Sharp calls on those who are too ill to go out, or those who have requested her to visit them. They sing an Urdu hymn, and then the Bible-woman reads, or Miss Sharp has some conversation with them. It is very nice to see how attentive many of them are, and willing to hear, but at times in the midst of an earnest appeal to them one will suddenly break in with quite an irrelative remark. They seem very childlike in many ways, and are easily pleased. The other day Miss Sharp was called to see a little child who was very ill. After attending to the child, she took a hymn-book to find a suitable hymn. A man standing by (the father or grandfather of the child) said they had only asked her there to see the child, and not to talk to them: for he said they were not ignorant people, and knew that Jesus had died to save us, but did not wish to hear about such things. So Miss Sharp told them her work was twofold: she certainly did come to see the child, but she also came to tell of the Healer of souls (I have not quoted her words). After this the man listened quite attentively. The next day he again seemed quite ready to hear. The work is indeed great, and there is such need of a Saviour shown in the people's lives, though they are ignorant of this very need. Miss Clay asked us to visit her at Jhandiala, so Miss Sharp and I went yesterday afternoon. Miss Clay and Miss Catchpool were away itinerating, but Miss Bloomer and Miss Parslee were at home. We had a pleasant visit. Yesterday evening we went to see the little chapel which was opened some months ago. On Saturday morning we accompanied Miss Bloomer and her Bible-woman to a village, "Wadala," where they visited several houses. People followed us from one house to another, evidently not tired of hearing the hymns and reading. They appear to pay great attention, but I often wonder how much they really take in, for they are generally ready to assent to all that is said. Certainly by this means of house visitation numbers are brought under the sound of the Gospel, and even though the labourers may not see the fruit, we have the Lord's promise that His Word shall not return unto Him void. When I think about this, it makes me long to

be able to tell them the message of mercy very simply and clearly, so as to avoid as much as possible their misunderstanding, and the Word thus becoming a "savour of death unto death." It is a great comfort that our work is sowing the seed—the *result* is the Lord's work. We cannot force the people to accept the message, and so if we are faithful in giving the message, we can in faith wait on Him until the fruit appears. I realise more and more the high privilege given to us thus to be allowed to tell of the Saviour's wondrous love.'

Jhondiala.—Miss Catchpool writes (December 22, 1883):—

'We are most anxious that these village women should not think that becoming a Christian is synonymous with leaving their homes. It is so evident that it is a woman's duty to care for her home and children, and not to leave them, except it be absolutely necessary, that we are most anxious to obtain the goodwill and interest of the men, at the same time as we instruct the women.'

Batala.—The first stone of the new church was laid by the Lieutenant-Governor Sir Charles Aitcheson with due ceremony. Writing under date November 21, 1883, A.L.O.E. says:—

'While it is fresh in my mind I had better give you a description of our grand day, the laying of the first stone of our church by the Lieutenant-Governor.

'Since the old days of the Sikhs I doubt whether Batala ever saw such a tamasha (festival). Numbers and numbers of boys were gathered together by Mr. Baring, lining the road and cheering—gay looked the many-coloured turbans. Mr. Wade thought there must be about a thousand boys, for we had the Government school, city school, our village schools, and our own boys. We had a fine triumphal arch at the opening into our grounds with "Welcome" in gold on scarlet ground, but this was far surpassed by the lovely motto in Persian Urdu prepared by our own boys for the church site—"Him that cometh unto Me I will in no wise cast out."

'Miss Wauton came and helped us greatly; she specially took the luncheon-table under her care, and very elegant it looked with the cold collation and plenty of flowers from Amritsar. My bedroom overlooks the front door, so in this room our three (*Purdah Nishin*) ladies were hidden, they being Babu Singha's Hindu sisters, and our Mohammedan Khansama's nice pretty Bibi. I dare say that these poor prisoners of purdah specially enjoyed what was to them so novel a sight.

'The good Lieutenant-Governor was more than punctual; a happy thing, as we had so much for him to do, and only about an hour and a half to do it in. I liked him very much; a man of fine presence but simple manners.

'The school inspection was necessarily brief, but I found time to introduce Miss Aitcheson to Fazir Michael, and our dear old Pundit (teacher), and Padri Nobin Chunder.

'The luncheon was preceded by the reading, by one of the Batala non-Christian magnates, of an address, emblazoned with gold; other Batala folk, some in very grand dresses, standing in line. The Lieutenant-Governor gave a reply in English, which I doubt whether many understood. Then we sat down to our collation, fifteen of us, amongst them Nobin Chunder and Babu Singha. This was Mr. Baring's kind thought. You should have seen our servant, Iman-ul-din; he was quite magnificent. He had on such a gold-adorned pugri

(turban) that it might have graced the head of a rajah (king), and had so much gold on his dress ! I did not think that he looked like a missionary's servant, but we left him to enjoy his splendour. . . .

'The collation went over nicely ; we could not linger at it long, and water was our only beverage.

'After seeing the view from the roof we started in the borrowed carriages for the church. The first carriage, which held the Aitchesons, Mera Bhatya, and myself, had highly conservative horses, decidedly opposed to progress. No use coaxing and urging them, the "nat-kats" (naughty) *would not* go. The only thing was to get out and go into another carriage.

'Of course there were many people at the site of our church. We had four surplised clergymen, my three nephews, Mr. Baring, Mr. Wade, Mr. Weitbrecht, and Nobin Chunder. Raju guarded Mr. Baring's bare head with an umbrella, while I performed the same office for Mr. Weitbrecht.

'The religious service was very nice, of course in Urdu. Then Sir Charles spread mortar over the place on which the marble block was to descend, in what was considered a very workmanlike manner. We sang "The Church's one Foundation," in Urdu, Mr. Wade's and Mr. Weitbrecht's fine voices making it sound so well ! Sir Charles made such a nice religious speech. Thank God for a Lieutenant-Governor who thus shows his Christian colours !

'We drove to the station after again forsaking the carriage drawn by the nat-kats.'

A month later (December 20, 1883) A.L.O.E. tells of the arrival of the Misses Hoernle and Krapf at Batala, and speaks with evident satisfaction of the new bungalow which, through Mr. Baring's kind and constant oversight, has been prepared to receive them.

Peshawar.—Miss Mitcheson reached Peshawar on Wednesday, December 19, after a short stay at Amritsar, during which she saw something of Miss Hewlett's work. She had the advantage of Mr. Hughes's escort from Amritsar, whence he was returning after the Conference. She arrived in Peshawar just in time for the opening of the church, which was to take place the following week.

III. South India Missions.

Trichur.—December 15, 1883, Miss Coleman writes :—

'Our first baptism in connection with the Z.M., Trichur, took place a month ago,—three precious souls baptized into Christ's Church here below, having, we trust, also their names written on high. For us it was a day of great joy and thanksgiving. Our earnest prayer is that they may be kept faithful even unto death. Two or three days after a woman brought her two sick children to the dispensary. After being talked to a little while about the Gospel, she said she would like to become a Christian. She is now under Christian instruction, and her children have much improved in health. We hope these also will be gathered into Christ's garner. Thus our heavenly Father graciously gives us encouragement to continue our labours in His name and for Him.'

'Although my sister is not strong she has a great deal of spirit, and that

carries her through ; even when not well she goes on with her work all the same. I wish sometimes she would take a little rest, but cannot persuade her to do it. She seems to feel the importance of "working while it is day," and says, "Now we have the opportunity of giving these people the Gospel, but we don't know how soon these opportunities may cease, so let us use them."

IV. *China Mission.*

Miss Gough has, we thank God, arrived safely at Foochow. The 'Pekin' reached Hong-Kong on December 8, and our young missionary was warmly received by the Bishop of Victoria and Mrs. Burdon. She writes, on December 10, from St. Paul's College, Hong-Kong :—

'I am sending a few lines by the first opportunity, as I am sure that you will be glad to hear of my safe arrival on China's shores. The "Pekin" arrived on Saturday morning, 8th inst., and our whole party were at once most kindly received by Bishop Burdon and Mrs. Ost. I am the Bishop's guest, as previously arranged. When at Singapore I found a kind note from Mrs. Burdon awaiting me, welcoming me to China and to Hong-Kong. We had a very rough passage after leaving Singapore, though not more so than is to be expected in the China Sea during the north-east monsoon. It has been most pleasant to have two quiet nights on land again, and the services yesterday (9th inst.) were very refreshing. In the evening I attended the Cathedral service, but in the morning I accompanied the Bishop to the C.M.S. Mission House, where the whole service is conducted in Chinese, a native clergyman assisting. With a Prayer-Book in the Chinese character, I was able to follow most of the first part of the service : and then the Bishop preached in this strange southern dialect. Knowing the text, "Our Father, which art in Heaven," I was able occasionally to follow the drift of the sermon ; but the sounds are almost unintelligible to my Ningpo ears. The Foochow dialect, I understand, is still further removed from my old dialect. I am anxious to begin the study of the language as soon as possible, and am hoping to proceed at once to Foochow by a coasting steamer, which leaves to-morrow (Tuesday) at daybreak. If we have a favourable passage, I believe we may hope to be in Foochow by Friday.'

Christmastide at Shandiala.



SECOND Christmastide has just been celebrated here, calling forth fresh thanksgivings unto Him who 'hath dealt wondrously with us.' At the close of last week our scattered workers found their way home in detachments, and many were the loving greetings exchanged. On Sunday the little church was nicely filled, and our out-station workers, so long absent, rejoiced to join with us in public worship, and to listen to the faithful, practical sermons of our good Pastor Sadiq.

Monday was fully occupied with Christmas preparations, and in the evening the Pastor and his wife dined with us in our usual English style.

Immediately afterwards our little Christian community joined us in the drawing-room, where nearly all the chairs of the house were collected for the occasion. We had arranged to have a semi-missionary semi-prayer meeting, a combination which is quite a feature of our Village Mission.

We began with our favourite missionary hymn, a translation of 'Let there be light.' Then the Pastor prayed, and gave a nice address on the sending forth of the seventy disciples, referring to the Village Mission Prayer Union Cards which had been given at Whitsuntide, and to the responsibilities involved. He next called on Moti, the leading worker at Sowrian, to give a little account of his work, which he did very nicely, telling of the thirty-three villages which he and his assistant were in the habit of visiting. Wilson from Ajnala was then called, and he spoke of the work at that station, mentioning that he had made friends with people in fresh villages by giving medicine or playing a concertina, with which he had been supplied; he told of a few villages where he had met with opposition, of others in which he and the message he took were welcomed. He spoke warmly of each of his fellow-workers at Ajnala, remarking of one of the women, that, whether she were well or ill, she would go to her work. Bhan was the next speaker. He has been chiefly occupied of late with superintending the building at Ajnala, but finds abundant opportunity both for living and speaking for his Master, and his bright and open countenance wins its way everywhere. He gave his testimony to God's answers to prayer, and to the help given in many difficulties he had encountered. Then Matthew, an earnest young worker, who has lately been Moti's assistant at Sowrian, said a few words. He and his wife are now just going forth to a new outstation by themselves. The Pastor then spoke briefly of the need of love and unity in all our efforts; and then Karira, the youngest of our seven men workers, who is now with his wife going to assist at Sowrian, said a word, not of what he had done, but of what he hoped to do.

Padri Sadiq next spoke about work amongst the women, of its importance and difficulty. No English worker could have spoken more strongly and appreciatingly than he did: he was sure 'our sisters' had very much of interest to say, if only they would. We encouraged one of our senior Bible-women, whose work is partially independent, to say a few words, but she shrank from doing so. He spoke of the novelty of this work in the Punjab villages, of those present having actually begun it, and that therefore it was at present only the preparation-time and the sowing-time, but he looked forward hopefully to the future.

It was getting late, so we omitted the hymn that was to have followed,

that our prayer-time might not be curtailed, and the Pastor, according to previous arrangement, mentioned the subjects and places for special prayer. Bhan, Moti, and Wilson successively led the petitions, and the Pastor closed with prayer our interesting and, I trust, profitable meeting.

The next morning by four o'clock all our Christians were astir singing Christmas hymns at each of our doors. They then walked off to the Pastor's house, at the edge of the town, where he had prepared a fire and tea for them. Our ten o'clock service in church was a very bright and blessed one, and nearly every adult partook of the memorials of our Saviour's precious death. The Pastor had very kindly prepared further refreshment for his native flock, which, after many friendly greetings, we left them to enjoy. Early in the afternoon they gradually gathered here, and soon after five we all sat down to a Christmas feast in native style in our dining-room,—twenty-three adults and eleven children in all.

The great entertainment of the evening followed; the curtains dividing the dining-room from the drawing-room were withdrawn, displaying the pyramid of greenery which represented the Christmas-tree, blazing with lights, and covered, as were also neighbouring tables, with gifts. The servants and their wives and children had had directions to be in readiness, and various others found some excuse for coming, so that, counting children, there must have been between sixty and seventy people in the rooms.

No one left without some little remembrance. The Pastor had an Urdu Commentary, purchased at the Lahore Book Depot, and each of the Bible-women received a warm merino chuddar, most kindly sent by a valued friend in England. Could she and others who have this year kindly helped us in our gifts have seen the pleasure given they would have felt repaid. A magnet was the next interest; a few fireworks took some of us by surprise, after which the outsiders left, the Christians gathered round the fire, and the evening closed with singing and prayer.

Our dear people were quite ready to return to their work. Two left by their own wish the following day, and others on Thursday. Wednesday was therefore fully occupied with settling the affairs of the outstations, and various details connected with the work in them. In the afternoon the dear women came to me for their usual bi-weekly Bible class, which on this occasion was also a special prayer-meeting, and then we all gathered together for a general prayer-meeting, especially for the outstations and for those going to them. The Pastor had left early in the morning to attend the Native Church Council at Lahore, and we missed him, but after an opening hymn, the reading of a few verses of Scripture, with mention

of the special objects of the meeting, our Christian men followed one another in earnest and appropriate prayer. Surely this closing act of our Christmas holidays will not be in vain, and our God, who 'hath done great things for us,' and who delighteth in mercy, will give increasing blessing to the workers and the work.

Appeal for Workers.

I cannot close any account of the Village Mission without mentioning the great need that is continually pressing on us,—that of devoted English fellow-labourers. Surely the mere statement that our district, as was calculated by a missionary visitor to-day, is at least sixty miles in length and twenty in average breadth, should be enough to convince any one that four English ladies, even if all were yet able for active work, are utterly inadequate, especially when the difficulties of locomotion, owing to the great lack of roads, are considered. It may be said by some unacquainted with the circumstances that the work should be done through natives. So we hope it may be in future years; but we have first to obtain Christians of any kind, and then to train them. The first is a difficult matter, because the number of Christians is at present comparatively small in the Punjab, and the second is a work of time, not unattended with disappointments, as some probationers have had to be rejected; though I think we have special cause for thankfulness in this matter, and that the most fruitful part of our work has been the gathering and preparing and organising of a band of earnest native workers. But until we have instructed converts, we cannot, I fear, obtain many more, and we cannot reasonably expect converts until there can be more systematic teaching of individuals. This we made a special effort to give last hot weather in the villages round Jhandiala, with good results, and it is now attempted at our outstations, but until there are more workers to *give* such teaching, very few comparatively can *receive* it, and meanwhile thousands have to be left without any message at all. Moreover, some Missions have suffered from leaving native workers alone too long in isolated positions. This we are most anxious to avoid, and therefore consider the frequent visitation of outstations even more important than extension. Thus, for every reason, a much larger staff of devoted English workers is urgently required. We need, and by God's grace I trust we shall in due time have, four central mission stations (one for each tehsil), occupied by English workers; and connected with each a group of outstations occupied by native workers. Then may we indeed hope in God's strength to assail more effectually the strongholds of the Evil One, and to reach each of the 1550 towns and

villages which are so much on our hearts with the message of life. But for this service we need some of the choicest and best that England can give. And why do not they come? Why is the excuse of mission work at home so frequently made? In many English towns, to say nothing of large cities, there are a larger number of living Christians than in the whole Punjab, yet the leading young Christian workers in those towns and cities cannot trust God to supply their places in the easier work in privileged England, and come forth themselves to the more difficult work in the forefront of the battle! *Is that* the reason? or is it that they are really not quite willing to come so far? Although they profess to have consecrated themselves wholly to the Lord, yet perhaps unconsciously something is held back. Or is it parents who are withholding their daughters? How is it that the Indian mission field gains so little from the constant consecration meetings held in all parts of England? Surely these are questions that call for 'great searchings of heart.' Why is it that so few come out 'to the help of the Lord against the mighty'?

Then, again, when we know how many ladies of suitable age have more or less private means (and wonderfully little suffices, with ordinary self-denial, for personal needs), how is it that so very few, who are able to come out at their own cost, do so? Because God in His sovereign mercy has intrusted them with the additional gift of money, because He has spared them difficulties which encompass others, they are apparently less willing to yield themselves for this service! Only recently we have heard from members of the C.E.Z.M. Committee, who would gladly send us the needed helpers if they could, but that it was impossible, for not one honorary worker had volunteered this year, and a similar remark was made last year! Is not this a disgrace to English Christianity?

Missionary Societies, as they are at present, cannot overtake the overwhelming need, a vast proportion they cannot even touch. I doubt whether any one who has not lived in a heathen land quite realises how terrible that need is. Our beloved and revered Bishop has spoken of the need of apostolical men and women in increased numbers. Oh that they would come forth in thousands, that so the glorious light of the Gospel might be carried into all the dark places of the earth! But India has the prior claim. Unless English Christian women, to whom God has intrusted some private means, do awake thoroughly to their responsibilities, and in large numbers give themselves and all that they have to personal service, and come forth 'full of faith and of the Holy Ghost,' and thus 'endued with power from on high,' millions more in India will live and die without even having received the message of the Gospel, although our dear

Saviour's last command was, 'Go ye into all the world, and preach the Gospel to every creature.' 'Be witnesses unto Me . . . unto the uttermost part of the earth.'

ELIZABETH CLAY.

JHANDIALA, 29th December 1883.

'A Veteran's Home-Call.'

WE deeply regret to record the death, from cholera, of Mrs. Lewis of Tinnevely. Her zeal was fervent; her powers of work surprising; her success and influence far-reaching; her spirit so disciplined and true that we never heard of younger workers who 'could not get on with' Mrs. Lewis. Her work in full order, her 'Home of Rest' finished and opened, she had desired (at the age of sixty-seven) to retire next year, after Miss Macdonald's return. But a better Home of Rest awaited her. Will our readers ask the Lord of the vineyard to fill her place? The following notes of her life have been kindly supplied by Miss Gehrich, who was associated with her in the work:—

'It was in the autumn of 1839 that Mrs. Lewis left England for India. She had lately been married to the Rev. E. Lewis of the L.M.S., and till the close of his missionary career in 1861 she was his faithful companion and most efficient helpmate in all his labours, in Coimbatore, on the Neilgherries, in Madras, and subsequently in the south of Travancore. Mr. Lewis established his headquarters in Santhapuram, about six miles from Nagercoil, where he built a church and mission bungalow.

'Mrs. Lewis set to work at once to establish a boarding-school for the daughters of the native Christians in the district. She taught her girls and many of the poorer converts lace-making, which, in a time of famine, proved a great help to the Christian population of the district.

'In 1861 Mr. Lewis's health broke down entirely, and when he left India there was little hope of his living even for a few months longer.

'After arriving in England Mr. Lewis recovered partly, and twelve more years of a happy married life were granted to him and his devoted wife. He died on the 30th of November 1873, and in the following year Mrs. Lewis offered her services to the I.F.N.S. and I.S. to return to India, and to work once more among the women in the South, whose language—Tamil—she understood so well. She arrived in Madras in December 1874, and, after a short visit to some of her old friends, she proceeded to Palamcottah, where she laboured to the day of her death. She began to work at once by visiting some high-caste women in Tinnevely, who were willing to receive her, and to be taught by her and her Bible-woman. The work increased rapidly. Her love and affection for the native women, and the real interest she took in their welfare, won her the hearts of her pupils, and two more Bible-women were engaged. Very soon she had also to prepare a high-caste woman for baptism.

It was a case where the husband was willing and ready to embrace Christianity, and was most anxious that his wife should be baptized with him. She, however, held back for some time. Mrs. Lewis was asked to visit and teach her, which she did, and after a little while had the happiness to see husband and wife baptized together.

'A great trial befell Mrs. Lewis during the second year of her stay in Palamcottah in the sudden death of a young companion, who had come from Australia to help her.

'Miss Slaney had scarcely been three months in India when she died of an apparently slight attack of cholera. Mrs. Lewis's health suffered so severely from this sudden and terrible shock that she returned to England a few months later, doubting whether she would ever go back to the sphere of work which she had opened before her so happily and hopefully. However, the Lord disappointed her fears, and in December 1877 she arrived again in Palamcottah, warmly welcomed by European and native friends. Miss Macdonald had meanwhile come from Australia to take Miss Slaney's place, and was waiting to join her, while another fellow-worker¹ had accompanied her from England. And now began a time of happy, untiring, and ever-increasing work. Bible-woman after Bible-woman had to be engaged, until their number was increased to twenty-three. Some worked in Tinnevely, others in Palamcottah and the neighbouring villages. Some were sent to different towns and villages in the district. Mrs. Lewis went about day by day superintending the Bible-women's work, visiting the Hindu women in their houses, talking to them about the salvation of their souls and of the love of their Saviour. She was often cheered, having cause to believe that one or another of her pupils had really given her heart to the Lord. Sometimes she felt discouraged to see so little apparent success, but her energy and love for the work never flagged. She used constantly to go out into the district by herself, or accompanied by one of her younger friends, to inspect the work of her native helpers, to visit their pupils and talk to them and others, who might be willing to listen, about the precious truths of Christianity. She was the most loving, motherly friend to her young companions, nursing them in sickness, and sympathising with them in all their joys and troubles. All who enjoyed her friendship will cherish the memory of her faithful love, her generosity and readiness to help in time of need.

'When the division in the I.F.N.S. and I.S. took place, she joined the C.E.Z.M.S., to which Society the South Indian stations were assigned. In spring 1883 she gave up her home in Palamcottah and moved into Tinnevely itself, where she took a large native house in the middle of the town, in order that she might be nearer her work and the women she visited most. During last summer she had the pleasure of seeing a favourite high-caste servant baptized; he had been a good and faithful servant to her for several years, had always accompanied her on her tours in the district, and for some time had seemed anxious to become a Christian. Two others of her servants were at the same time preparing for baptism.

'On 1st December 1883 she writes to a friend who had been united with her in her work for several years, "Here we are at the last month of another year. How the time flies! one year after another passes away in quick succession. It was ten years yesterday since my beloved husband went to the Father's home above; my Father has been with me and blessed me. To His name be the praise and the glory!"

¹ Miss Gehrich herself.—ED.

'In the same letter she mentions her intention to spend Christmas with old friends at Nagercoil, near the scene of her husband's and her own labours for so many years. She was seriously thinking of coming to England in the course of this year, feeling sorely in need of rest.

'Her heavenly Father knew that she wanted rest, and He gave it her sooner and more completely than she expected to take it—perfect and everlasting rest.

'4th February 1884.'

To this touching record by a beloved fellow-worker we are permitted to append the following extract from a recent letter written by Mrs. Lewis to a beloved sister:—

'Many happy returns of this day, if the Lord will. I wonder whether this time next year I may be able to wish you God's blessing by word of mouth, instead of writing. It is a long time to look forward to. Before that day returns I may be in the happy world above; but, if not, I may *perhaps* be in Old England, as I hope by next July Miss Macdonald, or some other substitute, may return to take my place. I have promised to try and remain till she comes back, if my life and health are spared, and nothing happens to prevent; but I am now feeling sometimes a longing for rest and quiet, both of body and mind.

'The work has increased so much that a younger person, and one more capable, should now come out to carry it on. It has been a sowing-time almost entirely hitherto; and new, strong, vigorous hands are required to gather in the harvest to the garner of the Lord. They and we shall then rejoice together in His presence, and ascribe to Him all praise and glory. For such a Master it is an honour to be permitted even to do the preparatory work, the ploughing and the sowing, but now other hands and hearts are needed to carry on the work more efficiently. May the Lord of the vineyard send the much-needed labourer, and let the worn-out one retire and rest! It is not my health so much as my mind that requires this. God has been wonderfully good as regards my health, but my nerves cannot bear the anxiety any longer.

'I have written to the Committee asking them to send some one out to take my place as soon as they can. May the Lord direct their choice!

'Miss Macdonald I do not expect back before next July. She leaves England for Australia, I hear, next month, to visit her parents and large family of brothers and sisters, and they will not spare her before June or July, I am sure, neither would it be well for them to do so. She should have a thorough change and rest now. Miss Ling has commenced a High School for girls here in Tinnevely town, where we are now residing, so her time will be fully occupied with this and in preparing for her second examination in Tamil. Therefore the other entire work rests upon me just now, till dear Miss Macdonald, or some one else, comes out to assist me or take charge.

'We have twenty-two Bible-women in different places in the district. A week or two ago I was out looking after the work of some of them, from 1 A.M. on Monday till half-past four on Saturday morning. Four nights I spent in my hired bullock bandy, and on two nights I rested in bungalows; and during the days I was visiting from house to house where the Bible-women work in five different villages, where, also, I was able to distribute many tracts and a number of New Testaments and portions of Scripture. For the purchase of the Testaments the "Society for the Free Distribution of the Scriptures" furnished me with the funds necessary. I returned home, of course, very tired, but was able on Monday to resume my house-to-house visiting here as usual, by which you will see that my physical health is still preserved; and yet I long

for rest at times. . . . May the Lord guide my footsteps into the right path ! I leave myself with Him, who has, I believe, led me thus far through the wilderness, and will not leave me now.

'Of course I do not expect ever to return to India. I am sixty-six, and shall, if spared till February, be sixty-seven years of age, only three less than the appointed threescore and ten. I thank God for His goodness to me all these years. Between this and then we know not what may in God's providence be planned out for me—a mansion in the Father's house above, perhaps, where so many dear ones are awaiting me.'

Truly Mrs. Lewis's removal has been a veteran's home-call. The Lord raise up many like her !

Guatana.

DAISY MONRO sat in her elegant settee, leisurely fanning herself (although the punkah was swaying to and fro briskly above her head), as she awaited her husband's return from Cutcherry, preparatory to taking their evening drive.

The newest novel (just received from England) lay on her knee, but the English lady was too languid to read even it ; and any deeper reading seldom found its way to her drawing-room.

Daisy considered it quite too much of an exertion to do any work when dirzees (native tailors) were at hand to do anything she wanted ; so her hours were usually spent (after her early morning ride with Mr. Monro) in 'killing time' till his return from business in the evening, when they always drove together, or paid visits to their friends in the station.

That she was placed in the world for some better purpose than mere self-pleasing she did not pause to think. She had no interest in that most blessed of all work—'Service for the King.'

Presently there was the sound of light footsteps on the verandah, and in another moment her matrani stood breathless before her.

'Mem Sahib !' gasped the woman, almost too breathless to speak : 'O Mem Sahib, Guatana has been bitten by a deadly snake ! She has not many hours to live, and she wants to see you.'

Mrs. Monro looked really distressed. Guatana was her faithful ayah, and she had parted from her in perfect health not half an hour before, when she had helped her at her afternoon toilet.

'Guatana stung by a snake !' she exclaimed.

'Yes, Mem Sahib ; by a reptile not a foot long, but more poisonous than any ! Guatana did but put her foot on its tail, and the creature curled itself round her ankle and struck its venomous fang deep into her foot.'

'Oh! have you sucked the place?' cried Mrs. Monro. 'That is the only way to draw out the poison.'

'What good would it do?' replied the matrani; 'it is her fate.'

'Her fate to die; and no one to make an effort to save her!' No one would have thought it was a sultry evening in the Indian hot weather to see the haste with which Daisy Monro sprang from her couch; and, after arming herself with two or three palliative mixtures from her medicine-chest, sped across the compound to the hut of her ayah.

Arrived there, what a scene met her view! The small, close room (which had no window) was thronged with Guatana's friends, who stood helplessly round crying and wringing their hands, but without making a single effort to help or relieve her.

To clear the place of this motley assembly was the work of a moment; and then Daisy knelt down on the mud floor by the poor sufferer, and gave her some of the medicine she had brought with her. Then, stooping, she pressed her lips to the fatal spot, and sucked with all her might, though too long a time had elapsed since the serpent had bitten her to leave any hope of this remedy doing her good. Guatana was past human aid, and Daisy saw it in the ashy colour that was overspreading her face; yet she would not relax her efforts, though the case was rendered yet more hopeless by the stupidity of the women standing near, whom no persuasions or appeals would induce to bring the simple alleviation of hot water for fomentations, or to aid in the simplest way.

'It is her fate,' was all they said, as they gazed helplessly at the English lady, who never for a moment relaxed her efforts. Guatana's burning hands were bathed lavishly with eau-de-Cologne; and Daisy saturated her own handkerchief with the cooling scent, and placed it on the dying woman's brow.

As she was doing so Guatana looked up, and for the first time recognised her visitor. With a cry of terror on her parched lips she grasped her mistress's hand.

'I am *dying*, Mem Sahib! I am dying! and what will become of me?'

What? Ah, *what*? The poor heathen girl had no light to illumine her way through death's dark valley, no 'sure and certain hope' cast like an anchor within the veil that divides our brief life *here* from the great *beyond*. And Daisy had never pointed her to the Only True Light; she had never helped to prepare her for Eternity! Such thoughts darted through her mind as she gazed on the changing face of her ayah, the servant who had faithfully served her during the two years she had been in India.

Daisy Monro had read her Bible, and believed its truths, but her belief had been little more than the acquiescence of apathy. As she knelt there for the first time face to face with man's last great enemy, she realised all too late *what* an opportunity had been given her of telling this poor girl of the Saviour who alone can save when heart and flesh are failing; and tears of bitter remorse fell on Guatana's fevered hand, which still clasped her own.

'My poor child!' was all she could say in answer to Guatana's appealing cry. 'It grieves me to the heart to see you thus. Would that I could relieve you, but I cannot.'

'The pain!' moaned the sufferer; 'it is dreadful! but the *hereafter*, Mem Sahib. The gods are angry with me, or why should I have been bitten when others escaped? How can I face their anger all *alone* in the other world when I would not—*could not*—give up my babe, *my only one*, to the car of Juggernaut.'

And what answer could Daisy give? In that hour of supreme emotion not one of the many texts of Scripture she had learnt when a child, and since forgotten, came to her mind. The good seed sown in her heart long since had been choked by 'the riches and pleasures' of life, till the ruthless hand of suffering had pulled the weeds aside.

'Can you give me no word of comfort?' cried the dying girl. 'I am so frightened! oh, *so* frightened! The gods are angry, and I dare not face their vengeance!'

A sudden inspiration seized Daisy—a sudden remembrance of holy words she had carelessly learnt in old times,—she would repeat them now.

'Your gods are cruel,' she said, 'but our "GOD IS LOVE."'

'*Love*, to let me suffer thus?'

'Yes, always Love,' answered Daisy desperately, and scarcely knowing what she said. 'It is one of the mysteries of our faith, and we cannot understand it; but it is true, and we shall know it some day.'

There was no answering response. Intense pain was being quickly followed by fatal lethargy.

The scene was too much for Daisy. She could not bear to see that gentle Indian girl die. Hastily she rose from her knees, unclasped poor Guatana's still clinging fingers, and left the place.

But the memory of that hour could not be obliterated; it never would till death shadowed all things. She had no heart to drive, or read, or sing as usual. Her husband tried to divert her thoughts to other themes, but in vain. Each time she met his kindly glance, dark agonised eyes

seemed to come between hers and his ; and above each soothing word of unspoken sympathy she heard the dying cry—' I am so frightened ! oh, so frightened !'

All night it was the same. She tossed from side to side in wild unrest, more hard to bear than pain itself. She could not sleep, and yet she dared not think. Through the silent darkness voices came to her that she could not silence, upbraiding her for opportunities lost,—now fled for ever. Would she ever know peace again with that dying cry continually ringing in her ears ?

The earliest dawn found her on her way to her ayah's hut, pale and haggard. When she reached it all was still ; and, prepared as she was for the worst, her knees trembled and her breath came quickly as she half stumbled on the threshold.

One fearful glance round showed her the place was empty, and she was about to return to her bungalow, when she saw one of the other servants sitting at a little distance calmly polishing a brass *lota* (pot), in which to cook the morning meal.

Going up to her, Daisy asked falteringly after Guatana.

The *dobee's* wife looked up (she had not heard her mistress's light step), and answered composedly—

' They have laid Guatana on the bank of the holy river Ganges.'

' Then she is dead ?' sighed the English lady.

' I know not,' answered the woman ; ' she was alive last night when she was left on the bank of the river.'

A look of horror overspread Mrs. Monro's face. ' Left alone ! and alive ?' was her almost inarticulate question.

' What else should we do ?' replied the Indian in surprise. ' Will not mother Ganges take care of her ?'

Daisy waited to hear no more. She hurried to the river, which ran at a very short distance from the compound, and soon found the object of her search lying apparently dead on the bank of the muddy stream. The English lady advanced with faltering tread.

No. Guatana was not dead, though her eyes were closed, and her face blanched and changed with agony. Life was evidently fading fast away.

Silently Daisy took one of her ayah's cold hands in hers, while she wiped the death-damps from her brow. The action roused the parting spirit. Guatana looked up languidly, and instantly recognised her mistress. A glad light kindled in her dimmed eyes, she strove to speak, but in vain, till Daisy had moistened her parched lips with some water from a small earthen bowl lying near.

Then, as Daisy gently raised her in her arms to a more easy position, she murmured—'Dear lady, I am not afraid now. God—*your* God—sent His angel to be with me all through the terrible night.'

Daisy thought her mind was wandering ; but she only said soothingly, 'God's angels are always keeping watch over His people.'

Still a wistful look lingered on the dying face.

'I will not leave you as long as you need me,' said Daisy, guessing the thought that was passing through Guatana's mind.

A grateful smile overspread the Indian's face. She was too weak to speak any more just then ; but presently she added—'I was so frightened, Mem Sahib, when you left me last night ! And when they brought me here, and left me *alone* in the darkness, it was dreadful indeed ! I cried aloud for help, but none came. I called to the gods of my people, but they gave me no answer. *Then* I remembered some words you had said : "*Our God is Love* ;" and I said, "The white man's God is different to our gods. Our gods have not helped me ; I will pray to Mem Sahib's God, maybe, if He is *LOVE*, He will hear." So I cried in the darkness—"God of Love, help me, for none other can." And lo ! even while I was speaking, I heard footsteps coming through the brushwood, and out through the parted bushes stepped a human form. I could not see the face ; but the voice was low that said to me—

"Are you afraid to be alone ? I will remain with you." O Mem Sahib, was it not an answer straight from the God of Love Himself ? And as I wondered, scarcely believing that it could be *true*, she—His *Messenger*—stooped low to comfort me, and bring me comfort,—bathing my brow with cooling water, and holding to my lips a bowl of milk. Then she held my hand, and spoke words of peace, rest, and *life* ; and of *One* who loved her, *One* she loved, *One* whose sweet name is Love. And, Mem Sahib, she said, "He loved me." Can it be true ?'

'True, most true,' said Daisy tearfully. 'But who brought you the message, Guatana ?'

'Wait a while, and you will see,' answered the dying girl. 'She only went to fetch something to relieve the pain. She said she would come again. Hark ! I hear her coming.'

Daisy listened intently, but all was still. Yet footsteps *were* coming, though no earthly ear could hear them ; for the God of Love who had sent His messenger to comfort Guatana in the midnight darkness now sent a messenger of *another sort* to carry the parting spirit to His presence. Down from the light and glory gladly stepped the angel reaper that night to carry Guatana

'Through the deep darkness of earth's darkest place
Into His dazzling light.'

Daisy *felt* He was there, but was too awed to speak. She saw Guatana's eyes bent expectantly on something; and she stretched her hands.

Daisy glanced round to see the cause, and as she did so the light form she supported sank back heavily on her arm; and all in a moment she knew that her ayah was dead.

How long she remained thus she never knew; but presently some one gently lifted her burden from her arms, and raised her. It was her husband, who had come to search for her, and had been guided to the spot by the Mission lady who had been Guatana's midnight visitor.

From that hour Daisy Monro was a different woman. The aimless life of self-ease and self-indulgence was laid aside for ever in the darkness of that never-to-be-forgotten night. A new life dawned for her with the day-dawn of that solemn sunrise by the Ganges. And though her husband was by no means a religious man, yet he saw and appreciated the change in the once listless, petulant, self-indulgent Daisy, to the busy, bright, unselfish wife she soon became.

For *her* sake first he began to take an interest in better things than self-pleasing; then for their own sake he loved them.

And among all their mutual interests, none held a nearer place in their hearts than the Christian Society whose agent had been poor Guatana's 'messenger' of love and peace the night she died. While they strove with all their might to help every good work that was brought under their notice, they felt that 'INDIA'S WOMEN' must have the larger share, since to *their* care and influence would belong the millions yet to people India's fertile plains, 'coral strand,' and palm-fringed villages.

Yet not by one mighty flash of light is India to be illuminated; the sun always rises slowly and gradually,—for eyes accustomed to the darkness of night could not bear the brightness of meridian glory all at once; and so lesser lights, of which the Master says, '*Ye are the light of the world*,' are sent to illuminate the midnight hours till the darkness is past and the True Light shines.

To Christ's people this mission is given,—*to shine for HIM: this* their privilege, *this* their joy, *this* their

Service for the King.

Praise and Prayer.



RAISE for baptisms at Trichur, Barrackpore, and Masulipatam.

For the safe arrival of all our new Missionaries in the field.

PRAYER.

Miss Margaret Smith asks our prayers for two converts recently baptized in Amritsar.

That God Himself may guide the selection of a new Editor for *India's Women*; and that our Magazine may become more and more influential in extending the Redeemer's kingdom.

Copies of the 'Weekly Cycle of Prayer, 1884,' may be had on application at the Office.

 Notices to Correspondents, etc.

* * *All Communications, Contributions, Books for Review, etc. etc., are to be addressed to*

THE SECRETARY,

Publications Committee,

9 Salisbury Square,

Fleet Street, E. C.

* * *Correspondents will kindly note that the Magazine being the official organ of the Society, all accepted contributions are, by our Constitution, subject to the revision of the Publications' Sub-Committee.*

* * *Contributors are requested to write clearly on foolscap paper, on one side only of the page, and to keep a copy for their own use.*



CHURCH OF ENGLAND
Zenana Missionary Society

INDIA

British Miles
0 50 100 200 300 400 500

The Society's Stations underlined in Red

INDIA'S WOMEN.

VOL. IV.

MAY—JUNE 1884.

No. 21.

India.¹

'A land which the Lord thy God careth for; the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year.'

'DOTH the Lord indeed care?'

Is not His arm—at least in this dark land—
Shortened until it cannot save? His ear
Grown dull and heavy? Ah! hath He not ceased
To hear His people's sighs and count their tears?
See all around the people sold to sin,
Serving strange gods, adoring wood and stone.
See them alike in pleasure and in pain,
All blindly unaware that He 'Himself
Hath done it,' He the Giver great and blest
Of all their mercies—faithful Chastener
Of their yet froward and unchastened hearts.
The pure sweet air seems all defiled with sin;
For everywhere, from high estate to low,
From those who in their boasted wisdom great
Yet know not God, down to the humblest slave
Who knows not anything—all are 'far off
By wicked works,' nor in them is the will

¹ From *Perfection of Healing*, by S. S. H. Just published by the C.E.Z.M.S.
VOL. IV. I

Nor power to cleanse their hands, and with their hearts
Draw nigh to God.

‘Doth the Lord indeed care?’

Thus may a daughter of the people sigh,
Who having deeply drunk of God’s most sweet
And blessed stream of life and perfect joy
Now thirsts no more, but satisfied and glad,
Rests in His presence, whose great act of love
Has made her His for ever! But her thirst
For those who know Him not is only more
And more intense the more she learns of Him ;
And almost like a shadow on a life
Of brightest sunshine is the bitter thought,
That they who with her call one country ‘home,’
Call not her Jesus ‘Lord.’

‘Doth the Lord indeed care?’

‘Listen, dear purchased one, dear loving child,
Well hast thou done that thou hast prayed and striven ;
Pray on and strive ; sweet to My yearning heart
Thy every deed of love ; yet weep not. See !
The fields are white to harvest ; many a heart
Unknown to thee turns even now with fasting
And with prayer to Me. I have My loved ones
In this land, and therefore are Mine eyes
Still watching here ; what time the year is young,
And all along its days and nights, until
It passes into age, and so away
Into the past Eternity—I watch.
Always upon it is My eye of love.
It is a land for which I care, a land
From which already I have gathered out
My saints, and yet shall gather many more,
For joy and service in the better land !
All that I do thou knowest not ; thine eyes,
Though strengthened much by faith, are still too dim.
Told I thee all My purposes of grace
Thy heart would faint ; thy spirit could not bear
The wonder and the joy. Wait thou a while,
And thou shalt see the land where ransomed ones,

Of every people, kindred, nation, tongue,
Shall sing as one their glad triumphant song.
Now much is dark and sad ; yet still trust Me,
The land thou sigh'st for is a land the Lord
Thy God doth care for ; and what land on earth
Was ever cared for by thy God in vain !'

'Ye are God's Husbandry.'

HAVE you ever meditated deeply, dear readers of *India's Women*, on these four remarkable words, and considered what they really mean? Has it ever struck you that they are applicable to every redeemed child of God, and therefore to you, if you are such? and have you ever pondered over what they involve to you personally? If never before, will you do so now? and may it be given you, by Him who speaks these words, to realise that they claim as His, *by right*, every power of your mind, every member of your body, all that you are and have, to be used for His glory and resolutely employed in obedience to His command. What that command is we read in the words spoken by Jesus Christ's own lips, Mark xvi. 15, 'Go ye into all the world, and preach the gospel to every creature.'

Most emphatically are we also told that *we are not our own*; our connection with Jesus has broken our connection with *self*, and handed us, so to speak, over to Him. Surely, surely when this is realised deep down within, fathers and mothers will not withhold their daughters, and daughters, with parents' permission, will not withhold themselves, but promptly, willingly, yea, even joyfully, go forth to cultivate for the great Husbandman the wastes of heathendom! What an honour, dear friends, to be invited, permitted, and encouraged to go! What a glorious privilege to be fellow-workers together with this great Husbandman! Will not some of you (who *can* go) grasp the honour thus offered you, and let the heart of Jesus be made glad by seeing a noble company of His choicest daughters step forward in response, and go forth to tell of His grace and truth and love to the myriads of women far away, who are continually and earnestly inviting, yea, beseeching, you to come!

M. WEITBRECHT.

The Women of Scripture.

By the Rev. J. E. Sampson, Vicar of Barrow-on-Humber, Lincolnshire.

XVI.—MARY OF JERUSALEM.

IT is little we know of this woman, but clearly she was a worker and a witness for the Lord Jesus. I have called her Mary of Jerusalem, because it was in the Holy City that she wrought so boldly for her Master. Possibly she came from Cyprus, as Barnabas her brother is said to be 'a Levite, and of the country of Cyprus.' But I find Barnabas, as well as his sister Mary, first and chiefly in Jerusalem.

Mary's brother was one of those who, 'having land, sold it, and brought the money, and laid it at the apostles' feet.' He was therefore a disciple, and had devoted himself and all that he had to the service of Christ.

Mary had a son, 'John, whose surname was Mark.' He was a good man, an active, self-denying worker for the Lord. This, I think, speaks well of Mary. And I cannot help thinking that when Mark left Paul, on one of his great missionary journeys, it was love to his mother, care for her in the poverty which had fallen upon the Christians in Jerusalem, where she was, which constrained him to leave the apostle and go to the help of his mother.

Jerusalem was the first city to hear the gospel of our salvation, and Jerusalem was the first to be persecuted for Christ's sake. James had been killed. Peter was in prison. The disciples were no doubt dismayed when they saw their leaders thus removed from them. I do not read that they indignantly protested against a harsh and tyrannical oppression. They told their sorrow to God. They gathered together for prayer. But who in the face of this threatening danger dares to open her doors, that Christians may gather in her house? It was Mary.

Mary, then, was a Christian. And not only so, she was not ashamed of Christ. She was not afraid of confessing His Name in the midst of out-breaking persecution. If the brother had given his land to the Lord, the sister will open her house to the Lord. We sometimes think that our possessions are our own. At least we may close our door, and sit quietly by our fireside, and think that our home is ours. It was not so with Mary. I think I hear her saying, 'Lord, all that I have is Thine.'

I do not know the condition of her carpet, or the quality of her furniture, nor the kind of people who would come to her house. Perhaps she did not think of these things herself. Prayer was the great need just then.

Christians had no great buildings in which to meet. But God had intrusted Mary with a house in Jerusalem. Like Lydia (what a wonderful family likeness there is among Christians !), she said, 'Come into my house,' and many were gathered together praying.'

It was a 'prayer-meeting,' as we say. What? a prayer-meeting in a lady's house! Yes, in Mary's.

It was their last meeting. The imprisoned apostle was to be 'brought forth' the next morning. These things, all apparently against them, did not daunt the Christians. Had not the Lord said, and said it to Peter (yes, and Mary's son records it in his Gospel), 'Whosoever shall say to this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith'?

I do not think that Mary and her friends knew of these words, but they knew the great principle that underlies them, 'Have faith in God.' And so they gathered in her house for prayer. Here was a mountain, passing human skill to remove. So they prayed.

The man for whom they prayed was no stranger in Mary's house. The minister of Christ had been always welcomed there. Rhoda, her maid, 'knew his voice' well. Peter's first thought, when he had been liberated, was to go there. If brethren were praying, he knew where they were praying. Mary's house, he knew, was, like Lydia's resort, 'a place where prayer was wont to be made.' Happy the Mary whose house is thus known!

Sowing and Reaping, or Labour in the Field.

* Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.'—AMOS IX. 13.

IN our two previous numbers this article has been devoted to our North Indian Missions. In this and the next number it will be occupied with our Punjab and Scinde work. We have this month the pleasure of giving our readers the Annual Reports from Amritsar, Batala, Jhandiala, and Jalandar. We take Amritsar first.

PUNJAB AND SCINDE MISSIONS.

AMRITSAR.

MISSIONARY STAFF.

Zenana and School Work, etc.,	}	.	.	{	MISS WAUTON.
Converts' Home,					MISS DEWAR.
Hindu Widows' Industrial Class,					MISS SMITH (<i>at home</i>).

AMRITSAR MISSIONARY STAFF—continued.

Alexandra School,	MISS SWAINSON.
" "	MISS GRAY.
" "	MISS GOREH.
St. Catherine's Hospital,	MISS HEWLETT.
" "	MISS SHARPE.

'A little twig in India soon grows into a great tree, if it receives both water and care.' This is the graphic figure with which our Hon. Secretary for the Punjab and Scinde Missions, the Rev. R. Clark, introduces the story of Amritsar in his most interesting book, *Thirty Years of Missionary Work*. It is a wonderful tale he tells. We are steadily at work planting the twigs. Let us not forget the 'water' and the 'care.' May all who read these reports which follow pray continually that the work of which they tell may be watered ever by the 'gracious rain' of God's Spirit, and tended wisely and watchfully by the loving care of God's servants.

Miss Wauton's report comes first. Our readers will note and appreciate the reasons which led her, like our beloved sister, Mrs. Lewis of Palamcottah, to move *into the city* for the sake of closer contact with those she yearns to win. Let us praise God, who has so lovingly met her wants, and given her a fitter building for her Central School.

MISS WAUTON'S REPORT.

"Why not move into the city?" said a sister missionary one day last year, when I was telling her some of my difficulties in connection with the *Converts' Home*; "the mission-house is standing empty; you could have all your women round you there." "Why not?" I thought to myself; "that is just what I have always longed for." The way had never opened before; now it all seemed as clear as possible. In a few days the matter was arranged, and before the end of October we had settled into the large substantial building, which we hope will henceforth be the headquarters of the Mission.

"What have you gained by the move?" perhaps some one will ask.

'My answer is, Closer contact with the people we work amongst; and it is worth anything to gain it. The bungalow home was bright and pleasant, and many a happy association clusters round that and other similar homes; but how about suitability for the work? A drive of at least a mile

backwards and forwards each day, taking up sadly too much of the already limited time of the short cold-weather days, or of the still more circumscribed period in which it is possible to be out of doors in the hot season; the weary faces of the few women who found their way to the house when anxious to see us, often saying, "We didn't know where you lived;" converts under our care needing daily, almost hourly teaching and attention: all this was quite enough to decide the question, and to give us reason for praise and thanksgiving when this house, so suitable, healthy, and convenient, was handed over to us by Mr. Clark, who had himself planned and built it, and had spent years of his own missionary life under its roof.

'It was a consecrated home, and earnestly did we pray that thus it might remain—a focus where rays of light might be concentrated and thrown out on the darkness around, a place of refreshment to which many weary

hearts may turn for sympathy and help in their struggles after rest and liberty, even as the eye of the passer-by may be refreshed as he turns from the dusty bazaar, and, looking in at the open gate, sees the green grass, trees, and flowers of the compound.

'The building is two stories high; the lower part is chiefly given up to the Christian women. On going up to the entrance we pass one room opening to the outside, where dwells "Mai," or Mother Susan, as she is lovingly and respectfully called by the younger women over whom she takes a charge. Inside, in smaller rooms, ranged round a large one, where Bible-classes are held, live those who accept the shelter of "the Home." They dwell happily together, for I am thankful to say that since living amongst them, and though in and out of their rooms at any hour of the day, I have never heard anything in the slightest degree approaching to a quarrel. Love and peace so far prevail, and we trust they will always manifest these blessed fruits of the Spirit.

'The day opens with a short service, when the Bibis gather together, bringing their little ones. Bible-women who are near enough also join; Jago, the convert of last year, is sometimes present, and the wives of Christian servants, and occasionally those of the Hindus and Mohammedans too, make up the rest of the assembly. A hymn is sung, and then a portion of Scripture read with simple explanatory remarks interspersed with questions, and then all join in prayer. When this is over the work is given in—it may be a pair of socks or a piece of plain needlework, for all are expected to support themselves, in part at least, by their own labour. Classes for reading, writing, and other secular subjects, besides Scripture, are held during the day, and in the evening the Bibis generally sit together over their work, singing their favourite hymns and bhajans.

'When the time comes for one to move on to another sphere, it seems to

make quite a break in the little circle, but it is well they should go out to independent homes when circumstances allow of it, for this is too sheltering to be wholesome as a permanent mode of life.

'N. has already passed on to Batala, where we trust she will prove a useful helper in the schools. R. D. has been offered a post as a Bible-woman in the Village Mission. N., the young widow convert of this year, remains, at her own request, to be trained for the same kind of work here. May this year see more converts brought in, and may we have more wisdom and understanding in knowing how to deal with the varied cases as they come before us!

'Now, to turn to another part of our mission-field, *the Schools*. What a field it is! 550 children, all more or less with minds opened and prepared to receive the truth, with the simplicity and sincerity with which the young do receive it, unless it is snatched out of their hearts or choked by the briars and thorns of worldly interests as soon as they are removed from contact with it. Ah, well, we know that not all will ripen, but the good ground is somewhere, and some seed will surely fall on it, and bring forth fruit to perfection.

'I think I mentioned last year that we were looking out for a larger building for our Central School. The place where it is now held has become too strait for us, but the difficulty has been where to find a better. We searched the city through and through, and went over nearly twenty different houses. Not one combined all the requisites we sought,—the rooms were too small, or the rent too large, or the situation undesirable, and so on. Still the idea was not to be relinquished, for it was quite plain that a move was necessary. One day, the burden pressing more heavily than usual, it was rolled off upon the Lord, with the plea that, every house being His, and every heart under His control, He could

provide the best and most suitable building in the whole city. That morning was the turn for visiting a wealthy Sardar's widow to whom access had been lately gained. The need was mentioned to her; at once the answer came, "You can have the use of my large 'hawete' rent free." I went to look at it, and found it to be just what we had asked for, the best and most convenient place possible.

"Then came the thought, Does this kind friend offer it to us with the idea that our school only promotes *secular* education? It may be that when she knows the Bible is taught here she will repent of her generosity and wish she had not lent it. So on returning to the house I told her plainly that we gave religious as well as secular knowledge, even the knowledge of Christ, as the one only way to heaven. "You are welcome," she said, "to teach whatever you like, and my two nieces" (pointing to the little girls who had been my pupils) "shall go to the school too." So we accepted the offer, thanking her, and thanking God who had put it into her heart to show us this kindness, and thus to help forward His work. We are to enter upon our new quarters this month, and I expect it will be long before we have to complain again that our accommodation is too small.

"One institution which has added to our numbers this year is the *Hindu Widows' Industrial Class*. This work was so clearly given to me that I could not resist taking it up, even though my judgment said, No, we have plenty of irons in the fire, don't put in another. A friend who returned from England last year said, "I have brought you some money for your Widows' School." "Thank you," I replied; "I am much obliged, but there is no such thing in our Mission." However, she insisted that we had opened one before she went to England, and so strong had been the impression on her mind that she had mentioned it to others and excited interest in it. Well, I thought,

what does this mean? does it mean that we are to have one? perhaps; I shall see if I wait a little. In two or three days a widow is sent from the Medical Mission Hospital with the request that I would try and do something for her. Here was the first pupil, and the teacher had already been provided in the shape of another respectable woman, also a widow, who could teach *kasida* or native embroidery in silk; this was to be the industry.

"The school was opened forthwith, and in a few days the news spread, and applicants for admission poured in. Oh, what sad, sad tales they brought! Ever since that time the "bitter cry" of the widows, and especially the *child* widows, has been in my ears; it sounds in almost every house and every school. I can count many children, even amongst our own scholars, who are enduring this sorrowful lot with all its burden of disgrace, loneliness, and poverty, simply because the corrupted customs of their country forbid remarriage—*customs*, not law—for the ancient Hindu laws allowed it.

"Why don't you act upon the statutes of your own original lawgivers in this respect?" I asked once of an intelligent and thoughtful native. "Why don't you break through these prevailing customs, which you own are degrading to women and burdensome to yourselves?" "We cannot," he said, "we have not the strength to do so, but once let Government frame such a law, based on our own, and it would be carried out in a very short time."

"It would have been better if women had never been made," was the remark made by one of my listeners in a Zenana; and when I remonstrated with her about this assertion, she only modified it by adding, "Well, if they are to become widows, it would be far better for them if they had never been born." It is a privilege to bring the balm of Christian comfort to these wounded spirits. They are more ready than many others to hear about the Friend of the friendless. Nowhere

do I ever get a brighter welcome than that which greets me as I take my seat, with the Bible in my hand, amongst the group of workers in that Widows' School. The work itself is a pleasure to them, and they are delighted to be told that their tablecloths are selling and that more are asked for. The patterns are their own, for there is

much indigenous art in their own designs, which with direction may be developed into something really good. I shall feel grateful to any one who will send us orders for tablecloths, mantel-piece borders, or curtains, and thus give a helping hand to these poor downtrodden widows.'

This surely is an important step. Will our friends, in the way indicated, help the Widows' Home? and will they pray for it? The following Report of the Zenana work opening out in long-closed homes will cheer our friends :—

'Nearly all the *Zenanas* of last year have been kept up, and in addition to these some new houses have opened. One influential class of the inhabitants of this city had persistently kept their doors closed against us. These were the Sikh Sardars or chiefs. For ten years we could see no sign of the bolts being withdrawn, but this year the widow of one of the leading Sardars of the place (the lady mentioned above who has offered us the building for the Normal School) invited us to come and see her. Many most interesting visits have been paid since, and we can now count the "Rani Sahiba," as she is called, amongst our regular pupils. A few days ago, after I had been explaining something to her from the Bible, when I was going away she grasped my hand warmly, saying, "I love you for coming to teach us these things. You give us the knowledge of God, and this is what we were created for, but how could we know about it if you didn't come to tell us?"

'In another, a Mohammedan house belonging to one of the Rais, as the higher-class people are called, we have reason to be thankful for the way in which bigotry has dissolved under the teaching of God's Word. For a long time I was obliged to keep strictly to the Old Testament in my reading. Now not only do the Begum and her three sisters listen attentively and respectfully to any part of the Gospels,

but they ask to have it read to them. One day lately they declined taking their reading-lessons as it was an *Id* (a festival day), so, after looking at their needlework, I was preparing to come away, when the Begum surprised me by saying, taking up the Bible, "But we won't have a holiday from hearing this; please read it to us just the same."

"How hardly shall they that have riches enter into the kingdom!" is the thought that often passes through my mind as I visit some of these families. One house in which I am teaching adjoins that of a Rais, who is said to possess lakhs of rupees. Though the two families are connected, and have constant communication, the ladies of his Zenana are never allowed to come in, but there are two little gratings in the wall where their faces often appear, and a request whispered that I will play and sing.

'So when the lessons are over, the bedstead is brought under these openings that these poor prisoners may hear the hymns, and something of the explanations too—and so, borne in with these songs, may come the message of eternal life to many a dark and ignorant mind, even when debarred from receiving the message-bearer into the house. My insatiable pupil Maya, who never thinks she has had half enough teaching, is, I trust, making progress in spiritual know-

ledge. One of her relations, also a pupil, and a very hopeful one, has been afflicted with a mental malady which has caused great distress both to herself and the members of her family. As this Bibi was at heart a Christian, though kept back from baptism by her husband's unwillingness, we have all felt grieved at this sad trouble that has come upon her. But Maya never loses hope, and after telling me how she is, in answer to inquiries, she generally ends by saying, "But let us go on praying and it will all come right." So we often kneel together in supplication for her before separating. Will the readers of these pages pray for her too, that, no longer oppressed by the devil, but delivered from his power, and in her right mind, she may sit at the feet of Jesus and then tell others what great things He has done for her?

'Another house amongst the new ones opened this year is that of a Poojari or priest of the Golden Temple. His two daughters read in our schools and their mother learns at home. He is himself studying the Bible and other Christian books, and often converses about them and asks for more. A girls' school has now been started in his house, which the Poojari will teach till his young widowed daughter, who is studying in the Normal class, will be ready to take it.

'We do not mean to imply by speaking of some interesting Zenana scholars that all are thus promising and hopeful; far from it. There are many who thankfully accept the services of the teacher, while she helps her on with Hindi, Persian, or Urdu, or shows her how to knit comforters, socks, and gloves, but have no desire whatever to learn of still better things. Their minds seem a perfect blank; they know nothing even of their own religion; there is no Hinduism or Mohammedanism or Sikhism, or "ism" of any kind, in them, except indifference; they appear sometimes to assent to what we say, but in reality

care nothing at all about it; they are like so many stones in their deadness, hardness, and unconcern. Sometimes we feel tempted to be disheartened over them, then with reassuring power the verse comes to mind, "God is able of these stones to raise up children unto Abraham." So some even amongst these may be sharers of Abraham's faith and partakers of Abraham's blessing.

'But it is time to leave the city and pass on to *the villages*. Susan has kept up regular visits to eight or ten villages, and during her visits has read and spoken to thousands, both men and women. Our three village schools in Wallah, Golbar, and Gumtala show a fair number of scholars. The latter school is taught by a woman whose two sisters are already Christians. She comes over every week for Christian instruction, and has expressed a wish for baptism, but not yet with the firm, unhesitating tone of one who is ready to count all things but loss for the excellency of the knowledge of Christ.

'Haro, the Christian sister, has returned to her Sikh husband, about twelve miles from Amritsar, where she has gathered some scholars together, making our fourth village school. This is beyond our proper circuit, which is supposed only to extend to a radius of six miles round the city; so we shall be glad to hand it over to any one who will be able to superintend it more easily.

'The Taran-taran school has been taken over by the Village Mission. On taking the last examination there, I was much struck with a bright Mohammedan girl in the first class, who answered the Bible questions so intelligently that I could not but think there must be heart-work going on too; to put it a little to the test, I asked her, relative to the third chapter of St. Matthew, whether the Christians believe what is true or false in accepting the doctrine of our Lord's Divinity.

This at once brought out the answer, "Those who are ignorant think they are mistaken, but *we* who have learned about these things and have read the Injil see that they are right." The earnest tone in which this was said convinced me it was not a mere answer of the lips for the sake of pleasing, but that it came from the ground of her heart. I asked her whether she would come over to our Normal School at Amritsar. At first the offer was refused, but not long after Khaira appeared and announced that she had made arrangements to live here and read in the school. May the fresh opportunities now given to her result in the growth, not of worldly knowledge only, but of that which makes wise unto salvation!

'Our staff of *Native assistants* now numbers seven. One great advantage of the move into the city is that we are able to have our helpers close by us, and can thus do more in the way of teaching and training them. Though not nominally a Bible-woman, but a Christian teacher, Premi deserves notice as one who watches for the souls of her pupils, and who has been much blessed in her labours amongst them. The ranks of her scholars have been thinned just now on account of a baptism which took place this year in connection with the school.

'Nathu, with her husband, a weaver, living near, had been visited by Miss Smith. They left the place, and after a long absence returned. Meanwhile the seed Miss Smith had sown had been springing up. They both confessed themselves inquirers. The husband was put under the instructions of a catechist, and the wife entered Premi's school, where she was quite willing to sit amongst the little ones to make up her deficiencies in reading and writing. Though not naturally bright, by patience and perseverance she learned to read with tolerable ease, and laid firmer hold of the elementary and fundamental truths of

the gospel. By the time Miss Smith returned from Kashmir, six months afterwards, they were ready for baptism, and on the very day she left for England she had the joy of seeing them admitted into the fold. As they were much persecuted by relatives, who would not allow them to carry on their trade (silk-weaving), they were sent down to Lodiana, where the missionaries kindly gave them employment in their industrial school, and where they also have the advantage of further instruction in Christian truth.

'This paper cannot be closed without a few words of grateful thanks to those who have supplied us with the ways and means for carrying on the work which has been spoken of. The cash-box has been well, supplied thanks to all the subscribers, both here and in England, to the contributors of the boxes of needlework, to those who have sold and those who have bought, and also to those who have supplied us with prizes. Kind friends at Clifton and Brighton have sent us a rich store of saleable things, and Mrs. Henry Lawrence, and others of the family, wishing to assist the schools which bear the name of a loved member of it, have most kindly given us a number of dolls, a quantity of material for kurtas, together with a handsome donation to pay for making them up, and to cover the expenses of our annual treat. We are grateful for these, and shall be glad if some good friends will send us more for the C.E.Z.M., these being specially intended for the Lady Henry Lawrence Schools.

'This is only a hasty and very imperfect glance at the work, but I must not occupy too much space. It may be that the words "schools" and "Zenanas" have grown old and wearisome, and readers prefer hearing about something fresher. Old they certainly are, but I trust we are not getting tired of hearing them. Let us forget the words for a time, and think only of what they

mean. So many women and children, with hearts capable of loving, with minds capable of knowing, brought into contact with the knowledge of Him who alone can fill and satisfy their longings, so many channels opened through which the life-giving streams may run, bringing with them a joy unspeakable, hope for this life, hope for the life to come,—this is what we mean when we speak of schools and Zenanas.

‘Would that I could take every reader up to the roof of the Zenana Mission-House, and bid her look round! It would stir her heart, as it stirs ours, to see the mosques, the temples, and the wide, wide stretch of houses, containing hundreds and thousands who are yet slaves to the false religions which these places of worship represent. We have only

just begun, as it were, to make our Mission felt, and shall we grow weary of it? No, thank God, there are many other agencies employed which are being owned and blessed, but we have no reason to believe that *education* has ceased to be an instrument in God’s hands. On the contrary, we see more and more what a mighty engine it is. Already we see that by means of it many strongholds are being broken down, and many captives are coming out one by one from the bondage of sin to lay hold on the great Deliverer. Let us then make this agency more efficient still, and never cease our efforts till the time shall come when all the children of this city shall be taught of the Lord, and till the daughters of Amritsar shall become as polished corner-stones in the temple of the Great King.’

Miss Wauton calls her report ‘hasty and imperfect.’ We venture to describe it rather as ‘graphic and attractive.’ We thank her for it. Such reports do much good.

Miss Dewar, who this time last year was doing good service at the Alexandra School, has been for some time past associated with Miss Wauton in Zenana and school work. The following is her report :—

MISS DEWAR’S REPORT.

‘Looking back upon the work of the past year, devoid as it is of stirring incident or interesting fact, we can see here and there little signs, invisible to all but the worker, which point out something gained, just little straws on the broad silent stream telling of an undercurrent which is slowly but surely bearing the heavy waters on. It may be only a smile of welcome in a Zenana where formerly a very indifferent salutation had been given, or the unexpected bright answer in one of the schools from a hitherto stolid and ignorant child. Such signs, trivial indeed in themselves, are, we believe, heralds of better things; perhaps they may help to form a cloud, no bigger than the hand, which tells of a plentiful shower by-and-by.

‘The following incident may be noted as an encouraging sign. One of the difficulties connected with school-work has been the non-religious instruction given in Government schools, which sometimes induces the parents to send their children where the Bible is not taught. It is no unusual thing to hear the teachers complain that “the cleverest girl has gone away to the Government school.” Such a loss happened in Khatigan’s school. She was very wroth, and wished to have the rival teacher punished for having received the child. Time, however, healed the wound. We had indeed forgotten all about it, when one day, on entering the school, Khatigan met us with a very pleasant face. Without saying anything, she led the way to the

third class, and pointed out the little truant. Upon asking why she had been taken away from a school where the Bible was not taught, Khatigan said, "The parents say that they would rather send their child to a school where the Bible is taught than let her remain in one where no religious teaching is given." Such an acknowledgment from Mohammedans, who, as a rule, only send their children to school for the pice given, and in some cases even then dislike Bible teaching, is indeed a token for good.

'Now, with regard to the Schools, we could not do better than take the reader to an average one, and let the children speak for themselves. Imagine yourself, then, transported to a narrow gali leading off one of the most crowded thoroughfares in Amritsar. We shall suppose that it is during the cold season, so we see little groups of women sitting here and there sunning themselves. Some say "salam" in a friendly way, others call their children with the warning, "The Miss Sahib will whip you." Mothers have so little control over their children that they seem only too glad to make us a bugbear.

'Now we reach a doorway just below the school. Our approach has been spied long ere this by the sharp eyes above, so lessons are conned with renewed vigour, each child repeating or reading as loud and as fast as she can. The pretty little teacher comes forward to meet us, and after quieting the little ones we sit down. Before us are the first and second classes ready with St. Matthew's Gospel and "The Peep of Day." We shall spend some time with them before going to the third and fourth classes in the adjoining room. The first class consists of five girls, not a bit shy, only too anxious to tell us all they know. Let us question them about a miracle; they tell the whole story verbatim; but we want something more. So a few questions about the deeper meaning of the text draw out some intelligent answers. Then we

show them our scrap-book. Pictures of our Lord especially interest them much. The second class girls cross the dividing bench to have a peep too; they like to see pictures of the Saviour better than those of Adam and Eve, etc., about whom they read.

'We turn to the second class. There they are, like so many machines wound up, ready to pour out their knowledge at a touch. They know all about the Garden of Eden, the Serpent, and the Fall, but get more subdued when asked about the meaning. "How can we know till you have told us?" is the usual reply. But our little pupils are bright, so they soon see how much more interesting the story is when they understand it, and can apply the moral to themselves.

'We go into the next room, and soon a crowd of little things, "takhhs" tucked under their arms, and fingers smeared with ink, stands before us. Most of the third class girls can repeat the Ten Commandments and several texts very nicely, but the fourth class children repeat very few, they are so little. That little mite before us can scarcely lisp the words, "The blood of Jesus Christ cleanseth us from all sin." We are teaching them the first eight verses of Psalm cxv. They really seem to enjoy repeating the things their gods cannot do. "Have you ever seen an idol?" we ask. All the little heads nod vigorously, and one braver than the rest says, "I have seen one in the bazaar." "What is it like?" "Lovely; it is covered with red paint, and has eight hands." "Do you often go to see it?" "Heaps of times; my father always takes me with him when he goes; we offer flowers and sweetmeats." "Does the god eat any?" This is too ludicrous; they laugh merrily at the idea, while one little narrator says, "How *can* it? its mouth is made of stone!" "Does it take the flowers you offer?" Then the others, seeing the meaning, repeat, "They have hands, but handle not." Then comes the question, "If the god can do nothing

for himself, what can he do for you?" A puzzled look crosses the little faces as they are forced to admit that their god of stone or wood is a useless thing. Before leaving they ask for a hymn, so the school soon rings with the praises of the precious Name.

'Perhaps the work amongst children is the most hopeful; their hearts are not yet hardened by the many cares which shadow the woman's life; they do not know the impure legends and useless tales of which their religion is full, so the simple story is received simply in the yet fresh soil of their hearts. Is it not a subject of thankfulness that about five hundred girls are receiving regular Bible teaching, and can repeat many precious texts, and that the Saviour, who forbade not the little ones to go to Him, is loved by many a child-heart in this dark city?

'An incident which happened lately may be mentioned to show how a child, taught in one of the city schools, may be an influence for good to others. The lesson had been given in a Hindu Zenana, so the teacher opened her picture-book and began to explain some simple story. But the Bibi would not be interested; she did not understand her visitor's "Rachchha" (Punjabi) for one thing, and seemed rather weary of the effort to be polite. She did not say, "I wish you would have done," but her wandering eyes spoke plainly enough that her mind was far away. The missionary saw this, and perhaps never felt her weakness in utterance so painfully as then. But help was near. The creaking door opens, and a bright face peeps in, a smiling face, too, which seems to say, "I know you." The owner of the face comes in and sits down quietly, looking very earnestly at the picture. When the story is done, she looks full in the missionary's face, and asks, "Do you never sing hymns?" "Often," the missionary replies, only too glad to find a sympathetic listener. "Then let us sing one," says the child; "I have brought my hymn-book." So saying,

she produces the well-known blue book from her *basta*. The hymn is sung, to which the Bibi has listened most attentively, being very much astonished to see such a clever child. After singing, Maya has something more to ask. Lifting her big brown eyes earnestly, she asks, "Do you never tell these people about Jesus? Show them the picture of the Cross." The request is readily granted, and the child explains, in her own simple way *why* Christ died. The Bibi's eyes do not wander now; she listens with satisfaction to the sound of her own native tongue and the familiar idioms she can easily understand. Thus little Maya can carry the precious truths she learns in school into many a dark home. May her simple faith grow firm, so that she may be a true missionary amongst her ignorant sisters!

'There are doubtless many more Mayas, and Sughis, and Nikkis, who are led to tell of the loving Saviour about whom they have been taught. Children can go where no one else can, and often their simple words tell when others fail. If in each of the twelve schools scattered over the city one child be a light-bearer, surely we can say that the labour amongst the little ones is not in vain.

'Amongst the Zenanas visited, the following pupils may be mentioned: Taj Bibi and Jan Bibi, the sister and daughter of a rich lawyer, are both interesting women. One is reading a Gospel, the other Barth's *Bible Stories* in Persian Urdu. They are always willing to listen to Bible reading, and ever pleased to sing hymns. One day, after singing about the Name which makes the heart glad, Taj Bibi said, "That is a beautiful hymn, and quite true; my heart does feel glad when I sing it." Ahmadi, another dear pupil, is quite insatiable in her desire to learn; she would like to read three different books and do two kinds of needlework at once! The Old Testament stories are read with great interest. Often she stops to exclaim, "Wah, wah!" (an

expression of surprised delight) when something interests her very much. But what is better still, she learns texts with most praiseworthy diligence, and listens very intelligently when told of Jesus. Next door lives Buddan, a very dear girl, a Christian in heart, we believe. Having read in the Normal School, she is the most advanced and enlightened of the Zenana pupils. We have just begun to read Bunyan's *Holy War* in Roman Urdu; she prepares her lessons very well during the week, and is always ready to repeat a hymn, and at least seven texts, one for each day.

Very different to the last-mentioned pupil is Ladu, a poor Kashmiri woman rather past the prime of life. Her old eyes get very weary with peering through the dim spectacles, and the pleading "bas" often comes ere the sixth line is reached. There is little in the surroundings to help poor Ladu in her task; four mud walls enclose a space small enough to hold the lot of children and fowls which are constantly running about. Besides this disturbing element, a crowd of neighbours, as poor, and, if possible, more bigoted and ignorant than she, come dropping in. Curious to hear what is going on, they press round us, interrupting often by ill-timed questions or loud remarks,

and generally succeed in distracting Ladu's wavering attention by some idle gossip. But there is a little blue even in this dark sky; Ladu and her friends like hymns. The first note of a well-known bhajan seldom fails to produce silence, and the same hymn, although sung over and over again, is listened to with attention. Often, too, they join in, regardless of time and tune. Thus many a gospel truth reaches them, as it were, unawares.

'And so it is "here a little, there a little" that the message is delivered in the rich but cheerless home, or within rude mud walls. Believing that the Master sends it to whom He willeth, we go, nothing doubting, even although the dead blank wall of indifference often seems to send back the words we say like a dreary echo of failure; then we look up to Him who says, "No word of Mine shall return to Me void," and take courage. There is, indeed, a veil of gross darkness over the heart of India; and the little ray of light now struggling through seems but to reveal the impenetrable gloom within. Yet we know that it shall prevail, even as surely as dawn conquers night; for we know that for us who wait for Him shall the Sun of Righteousness arise with healing in His wings.'

Alexandra School.

Miss Swainson has during the past year held the responsible post of Superintendent of this important institution, and Miss Gray has the educational work under her charge. Of late, we regret to say, the charge of the Orphanage has been also in Miss Swainson's hands, but of this, we rejoice to state, she is now to be relieved. Miss Goreh is still rendering assistance in this department of our work.

We would remind our friends of the great importance of this School. In Rev. R. Clark's *Thirty Years* it is described as 'an institution which has probably no parallel in Northern India, and one of which the Umritsur Mission may well be proud. It is a boarding-school for native Christian girls of good family. The building is a pile of red brick, remarkably well planned and furnished, with grand airy dormitories and a fine large hall. One room has been nicely fitted as a chapel.'

Miss Swainson reports as follows:—

'In spite of the many changes which have taken place during the past year in this school, there has been no falling off in the number of pupils, which was at one time 70, and is at present 66, 58 being boarders.

'The Government inspection took place January 11th, and we are thankful to say that considerable progress has been made. Now that our staff has been strengthened by the arrival of Miss Gray, who not only comes as a missionary, but also as a trained and certificated teacher, we hope to make far greater progress during the coming year.

'We are thankful to say that, with very few exceptions, the girls have kept well and strong throughout the year, and have worked happily and heartily.

'One of our dear little ones was called to her heavenly home instead of returning to school after the long holidays. The day school reopened she was taken ill, and after great suf-

fering passed away. We could feel no doubt as to her being one of the Saviour's lambs, and all the girls in her class bear record to her endeavours to do right both in and out of school. During her illness she many times asked to have the hymn "Jesus loves me" repeated to her. She gained her class prize, but she was called to receive something far better.

'We would take this opportunity of thanking our numerous kind friends, both in England and India, who have in so many ways shown their sympathy and interest in our work. We specially thank those who, in answer to our appeal, have helped our scholarship fund, enabling us to admit several who otherwise could not have come. There are still, however, many who are standing in need of help, and we shall be grateful for the smallest contributions.

F. SWAINSON,
*Superintendent of the
Alexandra School.*

'AMRITSAR, February 11, 1884.'

Dr. Stulpnagel, the Government Inspector, found 64 names on the roll, and 60 actually present. After reviewing the work of the several classes in order, his report proceeds:—

'There is a perceptible and marked improvement in the school since my former visit. Greater uniformity in class progress is evident, though room for further advancement is left. English has been taught well from the bottom to the top of the school. I must specially notice that the English pronunciation of the girls is generally better than in English schools I have seen in the Punjab. Arithmetic has not been pushed on as far as it might have been, but still in this subject progress has been made. The weakest part of the school is Persian, and next to it Urdu reading and writ-

ing.¹ I think the Oriental teachers might, for the welfare of the school, be roused to take greater interest in the work.

'I saw some crewel-work, embroidery, plain sewing, and ornamental knitting, all well and neatly executed.

'The external appearance of the school is excellent; the order and discipline perfect.

'In conclusion, I need only mention that the ladies who have devoted their time and energies both in the tuition and superintendence of this useful Institution have every reason to be satisfied with the result of this year's work.'

¹ Under the new régime the vernacular instruction is receiving special attention.—E.D.

The school has also been visited officially by the Venerable Archdeacon of Lahore, whose report is equally encouraging. He says :—

‘ Though I was present at the opening of the Alexandra School in 1878, and have since visited it, I have never, until my present visit to Amritsar, had an opportunity of examining the several classes. On Saturday, February 9th, this opportunity was afforded me, with results of a very satisfactory kind. Questions were put on Holy Scripture, Grammar, Geography, and English History, and each class was heard to read. The reading of English I consider to be very good, better than I have heard in some schools of English girls. Some stanzas of poetry were read with much correctness and expression. The subject-matter seemed to be well understood, and the spelling was almost invariably right. I was especially glad to find such acquaintance with the history of our Lord in the younger, and the Acts of the Apostles in the senior, classes. Some questions on the Old Testament were correctly answered. The only suggestions I have to offer in reference to the examination is that careful attention should be given to the teaching of the Church Catechism, with which the elder girls, some of whom are communicants, did not seem as familiar as I should have expected. In these days it is very important that our children should have an intelligent acquaintance with the meaning and order of the services

of the Church in which they take part, and with the exposition of doctrine which the Catechism contains.

‘ I must not omit to mention the pleasure I had in hearing the singing of the children, both on this occasion and in the afternoon, when there was a gathering of the native Christians at the school. Mrs. Matthew, who is more qualified to criticise this part of their accomplishments than I am, was much struck with the excellence both of time and tune, and with the clearness of the enunciation of the words of hymns and anthems. The whole arrangements of the house seem to be admirable, and the children, as has been remarked by other visitors, look particularly bright and happy.

‘ After going over the building, the children were assembled in the chapel, where I addressed a few words to them and offered prayer. I most heartily congratulate Mr. Clark, Miss Swainson, and her assistants, upon the results of their labours. The effect of such a school in raising the Christian tone and character of the future wives and mothers in the Church of the Punjab can scarcely be overrated. I pray that a rich blessing from above may rest on both teachers and scholars alike.

H. J. MATTHEW
(Archdeacon).

‘ February 11, 1884.’

The school has also been honoured by a visit from the Hon. Sayad Ahmed Khan, C.S.I. He came with a retinue of aides-de-camp and other friends. He was most enthusiastic in his expressions, and said he had never seen such a school in India. He was greatly pleased with the organisation, which he pronounced to be almost perfect. He was very particular in his inquiries.

Our medical work at Amritsar will come under review in our next number. Before, however, we pass on to Batala, we direct our readers’ attention to the following notice of our work by our revered friend, Rev. R. Clark, in pp. 46, 47 of his *Thirty Years* :—

'The operations of this Society in and around Umritsur are becoming very large. Independently of the five ladies who are carrying on the above-named schools, two other ladies are connected with Miss Hewlett's Zenana Medical Mission, and three with Miss Clay's Zenana Village Mission. A thousand visits were paid last year by Miss Hewlett's Medical Mission to the homes of the people, and 3000 out-patients received relief at the hospital in Umritsur, and 163 in-patients received also care and nursing. In Miss Clay's Zenana Village Mission, a second centre, Ajnala, has lately been added. There are about 1550 villages and towns, which contain nearly half a million of inhabitants. About 300 of these have been already visited.

'We have here instances of five English ladies, two of them honorary workers, who have not only renounced the comforts of happy homes in England, but have deliberately denied themselves even the society of Christian friends in our English stations, for the benefit of the people. Three of them are living and itinerating alone in Punjabi villages, and two are living

in a native house in the midst of the dense population of the Umritsur city.

'The number of C.E.Z.M. ladies in the Punjab and Sindh is now twenty-one. Thirty-nine Bible-women are connected with them, and 1125 girls are receiving Christian instruction in 39 schools.

'As we are speaking here of C.M.S. work, we can only make a passing reference to the much-valued work of this sister Society, of whom our hope is that they will shortly be able to do for the *women* of the Punjab and Sindh what the C.M.S. is endeavouring to do for the *men*.

'Of our lady workers we can truly say what St. Paul said of the "sisters who were servants of the churches," that they "are succourers of many, and of ourselves also," and "that they labour much in the Lord," and labour also with great results, for they find their way into the hearts and homes of the people in a way that none but English ladies can do.

'It is interesting to observe that the President of the Government Education Commission has declared his opinion that "Zenana Missions are at present the only effective agency for the education of women in India."

BATALA.

We feel sure the Lord has rich blessings in store for Batala. 'Whom the Lord loveth He chasteneth.' A stone which is to adorn a pinnacle must first be under the chisel. So at Batala. Last year's report told of two startling blows which had fallen on our beloved sister. This year Mr. Baring's return to England has been another very real trial. But it is by these things the Master disciplines the wills of His faithful servants. We do not wonder that under these circumstances A.L.O.E. has this year asked one of our younger workers to write the report. It will be read with much interest, as also will Miss Krapf's letter. Let us praise God in regard to Batala for the bright prospect of speedy and efficient relief to Miss Tucker in the devoted efforts of Miss Hoernle (with her long Indian experience) and Miss Krapf, and also for the happy home which Mr. Baring's liberality has provided for them, so graphically described in Miss Krapf's letter.

MISS HERNLE'S REPORT.

* BATALA, 3d February 1884.

I hear that a report of the Batala work is due, and as Miss Tucker asked me to write to you this time instead of her, I will try and do so, though I am sure she could have given you a much more interesting account than I, who have only been here a little more than a month. However, to begin at the beginning :—

On the 19th of December I arrived at Amritsar, where Miss Krapf had been waiting for me. We were very glad and thankful to be together, and the following day we set out for Batala. Dear kind Miss Tucker was ready to give us a hearty warm welcome, and by her and Mr. Baring's kind help we had our pretty little bungalow soon furnished and made comfortable. I wish you could have a peep at us here and see how happy we are together; and I know that you will join with us in prayer that God may be with us and bless us and our work in this place, to which we believe He Himself has called us, and make us a blessing too to all those around us. I shall leave to Miss Krapf to tell you how we spent our first Christmas at Batala, and shall now give you a little account of the work itself.

Miss Tucker made the *schools* over to me at once, and I was very thankful to be able to relieve her of some part of her work, which was indeed getting too much for her to do single-handed. On New Year's Day we had a prize distribution for all the girls, about 60 in number, in one of the schools, for which Miss Tucker had collected many little presents, as dolls, bright-coloured chadders, etc. On this occasion we for the first time exhibited Miss Krapf's little harmonium. Dear Miss Tucker played, and we sang a bhajan, and had, besides the girls, a large crowd of listeners. Since then I have succeeded in making the girls sing with me, for the teacher's excuse always was, "We have no

voice for singing." How they enjoy it, since I told the teacher, after their first attempt, that she should not tell me again the girls had no voice for singing. Why, they could sing beautifully! The following week I had the pleasure of opening a fourth school, with 10 children. This is quite a pet of mine. The number has increased to 14, and I hope to get more by-and-by. On my second visit I was able to arrange the children into three classes. Three girls who could speak small words formed the first class; three girls who just knew the alphabet were put into the second class; and the third class consisted of the rest of the girls, who only knew a few letters, or nothing. A few women from the neighbourhood generally collect there, too, to listen to the teaching, or simply to see what is going on, and I use the opportunity of addressing a few words to them about Jesus and His love to us. One woman particularly listens very attentively, and asked me again and again to sing to her something about Jesus, and when I left she entreated me to come to her house too, "for I love you very much," she added.

Besides the schools I have seven Zenanas, with 11 pupils, but I do hope more Zenanas will be opened to me where the women are willing to learn to read. To some of the houses it is quite a treat to go, and in one I have got the women to join with me in singing hymns. They afterwards said that it was my love to them and their love to me which made them overcome their prejudice. I think you would have enjoyed seeing the little group around me:—one of the women sitting beside me sewing a newly-commenced pair of slippers for her husband; her sister-in-law sitting on a low footstool on my other side, bending over the book on my knees, the mother and some other women, who had come in for a visit, listening

to our singing "Rock of Ages, cleft for me." This gave me an opportunity of speaking to them of Christ's atonement, and that my joy and comfort was His righteousness, and not my own. In another Zenana I have two equally interesting pupils, very gentle and ladylike, and very eager to learn. A younger brother of theirs asked Miss Tucker for an English Bible, as he so much wished to read it. Dear Miss Tucker has given me one to take to him on my next visit to his sisters.

'These are the bright rays which the Lord sends me now and then to cheer and encourage me on my way, for I feel sometimes so discouraged and sad the more I see of the *work amongst the Mohammedans*. They do not in the least feel that they are sinners, and consequently do not feel the need of a Saviour. At such times I realise most how weak and helpless I am, and that God alone, by His Holy Spirit, can teach me how to speak the right word at the right season; but then I have also the everlasting comfort that I may cling to Him and His promise. "Fear not, and I will never leave thee nor forsake thee," and "I will go before thee."

'Last week I went with Miss Krapf to *Futtehgur*, an outstation of Batala, about fifteen miles distant. Miss Tucker asked me to take over charge of the two schools there which had been opened by Mrs. Baring two years ago, but had not been looked after since. One of them is a Gurumuki school, and I felt rather proud that I had already acquired so much of the language as to be able to examine the girls. However, this will not say much, for the children's lessons had been sadly neglected. They were very much pleased when I told them that I hoped, please God, to pay them a visit once a month, and that those who

gave satisfaction would receive a reward. They promised, of course, everything. I sent them yesterday a number of books, and am now looking forward to my next visit. A boy who knew a little English, and entered into conversation with Miss Krapf whilst I was examining the girls and talking to the women, asked us afterwards to come and see his old mother, who lived close by. We of course went, and were very kindly received by her and her relations; indeed, they listened so eagerly, and were so anxious to learn, that though the first visit, I could fully enter on God's love towards us sinners, and the redemption through Jesus Christ. Afterwards the daughter-in-law asked us to sing "There is a happy land," "for it will comfort her," she said, meaning her mother-in-law. We sang it, and a bhajan too, Miss Krapf playing the tune on her little table-harmonium, one of the women explaining the meaning of the words line by line to the old mother as we went on with the hymn.

'When I rose to go, the old woman put her hand on my shoulder, and with such an anxious look in her eyes asked, "And is this the only way to salvation? Then I shall seek it too." I could not leave her thus in such a doubting state of mind, so I sat down again, and began again from the beginning of Jesus and His love, and how He also spoke to her weary soul to come unto Him and find rest. She repeated again and again, "I will seek that way." We gave her boy one of the Gospels, and a copy of the "Old old Story" in Urdu, and he promised to read it to his mother. You will, I am sure, join with me in prayer that this poor woman may find rest in Jesus for her weary, heavy-laden soul.'

FROM MISS KRAPF.

'BATALA, Feb. 1st, 1884.

'Before giving you a little account of Batala, let me ask you and all the dear

Committee to join with me in thanking and praise to my dear Heavenly Father, whose mercies have been so

great to me during my long voyage, and who has brought me quite safely to my destination.

'It is indeed my most earnest desire and prayer that my sojourn here might have the full blessing of God, that He may endue me with power from on high, so that I may be able to fulfil my mission here after *His own* heart.

'As you probably know, we only arrived at our new home on the 20th of December. I waited for my dear fellow-worker at Amritsar, where I was most hospitably received by Miss Wauton, and had good opportunity for seeing the interesting work that is going on there. Miss Dewar kindly took me with her to her schools, and to several Zenanas, which made a very favourable impression upon me. Seeing those bright and good-natured faces of the girls, with their dark brown eyes, my whole heart was drawn to them at once, and I do hope and pray that they will get to know something of what that love is that passeth knowledge.

'From Amritsar I visited my future field of labour with Mr. Clark. As I was very anxious to make as soon as possible the acquaintance of dear Miss Tucker, and also to see Batala, Mr. Clark kindly offered to take me with him, and I enjoyed that little excursion very much. We started about two o'clock in the afternoon, and had a very pleasant drive, all the time having the majestic Himalaya Mountains with their snow-clad heads before us, and about five o'clock we came in sight of the Batala mosques and temples with their lofty minarets. My inward wish on seeing them was that the Lord Himself may show the people, who are now still in darkness, His marvellous light, so that they gladly put down these heathen places of worship, and replace them by Christian temples, in which they only show forth His praise. Alas! sad experience tells us how far off such a time still is, but to our mighty God it is but a small thing to do, to change these dark hearts and to hasten the time when

His glorious banner shall wave over all the earth.

'As we came near Anarkali, the stately old palace in which Miss Tucker lives, we saw first Mr. Baring, who came to meet us, and afterwards I saw a lady coming out of the house towards us, but at such a quick and elastic pace that I thought to myself, Surely this cannot be Miss Tucker; it must be a young lady who, perhaps, is on a visit here. But to my surprise it was dear, venerable Miss Tucker, who, on having reached us, gave me a most hearty welcome. The next morning she took me to some of her Zenanas, which, of course, interested me very much. What a pattern of a missionary she is, full of self-denying love for her Master! She is indeed one of God's true servants, who serve Him with all their might. I shall never forget, when I went with her to these native houses, how briskly she climbed up very narrow and steep staircases, in order to reach these poor women, and with what love and zeal she proclaimed the glad news to them.

'On the 19th of December Miss Hørnle arrived at Amritsar, and the next day we started for Batala, which we reached after a three hours' drive in a dakh garie, the railway not being yet opened.

'I wish you could pay us a visit in our pretty little bungalow, to which we gave the name of "*Sonnenschein*," the German word for sunshine, you know, for we want it to be a place from which much warmth and light is shed abroad on those around us. We have a lovely view over a large tank, round which there are a great number of fine old trees, and hidden amongst them are some heathen temples, from which we hear the priest blowing a horn every morning and evening to awake the gods. Is it not very sad to be so closely surrounded by heathendom? On clear days we are able to see the grand Himalaya Mountains, which is always a great treat to us. Through the kindness of Miss Tucker, as well

as of Mr. Baring and his mother, we got our new home quickly furnished, and had only a few things to buy.

'I dare say you would like to hear how we spent our first Christmas at Batala. At four o'clock in the afternoon of Christmas Day we were invited to a large feast, at which the whole Batala Christian flock, as well as a good many visitors from the out-stations, were present. This feast was a thoroughly new sight to me, and reminded me much of the large gatherings mentioned in the Bible, for it had quite an Oriental aspect. The whole party, without exception, sat on the ground. I found this new position at first not a little awkward, but my situation grew still more puzzling when I saw everybody beginning to enjoy their meal without forks and knives, and I already began seriously to consult with myself how to set about with this new mode of eating, when, to my great relief, a servant came to my aid, and brought me the longed-for spoon and fork, which I never prized so much before. After dinner some of the young men sang a bhajan, but my then still uncultivated ears could not yet appreciate this singular kind of music. Later on in the evening, on coming home, we put the last finishing touches to our modest little Christmas-tree, which we had prepared for the dear boys at the school. We had it carried over to Anarkali, and I think the children enjoyed the sight of it, for in return they treated us with their favourite song, composed by Miss Tucker, "We will never forget Batala." There are indeed some very nice boys in the school, and I always enjoy the Saturday evenings very much, when Miss Tucker invites us to have tea with her, and afterwards to play games with the boys. She herself seems quite young again then, and it is quite touching to see her sitting on the ground playing quartetts, "The Happy Family," with the younger ones.

'The evening before Mr. Baring's departure there was again a gathering

of the whole congregation, at which the worthy headmaster, Babu Singh, delivered a farewell address, expressing their much-felt sorrow in losing their great friend and benefactor.

'On *New Year's Day* there was the prize-giving for the different schools, of which, I dare say, Miss Hørnle will give you a full account. As regards the work, I do wish I could be able to give you a long report, as my fellow-worker has done, but, not knowing the language as yet, I was quite unable until now to go amongst the people. I am sometimes quite impatient with myself that I cannot speak more, for I much long to do some work; but when I come to think that I have only been here six weeks now, I think I must not despair, for I understand a very great deal, and can also make myself understood. I enjoy my lessons with the Munshi very much. He is a very nice man, who was baptized by Mr. Daumler at Bombay, and sent up here, as he had a great deal to suffer from his family, who are quite enraged at his having become a Christian.

'Miss Tucker thinks that I may soon be able to take over a school; she also spoke of my beginning to go into a Zenana in the next few weeks, at which prospect I am very much pleased. Pray do ask the Lord with me that He may go before me, and give me the right words.

'Last week we went to Futtehgur, which is a small town fifteen miles from here. Miss Hørnle wanted to look after the schools that the late Mrs. Baring had begun. On our way we stopped at several villages, to bring the glad tidings to the people, and were everywhere received very favourably. We generally chose an open place in a convenient spot of the village, where we sat down; sometimes it was on the trunk of a tree. After the people had heard a few sounds of my table-harmonium, they immediately came gathering round us in great numbers. First we sang to them a

bhajan, of which they are so fond, then showed them a great Bible picture, about which my companion afterwards fully spoke, and thus many had opportunity to hear the clear way of salvation. We do hope and trust that God's blessing may rest on this little tour, and that the seed that has been sown may take root in some hearts.

'We also took a good many tracts with us, but, unfortunately, we found out that sometimes not even one man in a village could read, and therefore we distributed most of them at the large boys' school at Futtehgur. We hope to go to this place every month, and at the same time do a little work in the villages.'

Does it not seem clear that our Committee were guided aright in their choice of new workers for Batala? Does not the work seem hopeful? Let it have a real place in our prayers!

JHANDIALA.

Our friend Miss Clay, whose interesting journal we now introduce to the readers of *India's Women*, seems imbued with the same spirit as the dear sister with whom she worked side by side in bygone years, Frances Ridley Havergal. How would that glorified one have rejoiced over the records of this journal and its hopeful tone! how would her spirit have longed to respond to the call to go forth as a consecrated worker with her former companion! Oh may the spirit which so mightily wrought in her be given to many another, so that our dear friend's appeal on page 101 of our last issue may not be unheeded! We have often longed that we might have a large number of representatives of Miss Havergal in Bible-women supported by the fund raised in memory of her. Miss Clay has one such, and deeply does she value that single remembrance of her departed friend.

MISS CLAY'S REPORT FOR 1883.

'The Lord's name be praised for all the blessing He has given during the past year, for many fresh answers to prayer, for all the way by which He hath led us onwards!

'In giving a brief outline of the leading events of the third year of the Village Mission, we must begin with our little Christian community, which has during that time had its share of life's changes. Births, deaths, and a marriage have marked its course, and Baptism and the Lord's Supper have been duly administered in the little church at Jhandiala by our faithful native pastor. He is a true father to all our dear native helpers, whether they live here or in the outstations. Exclusive of his family and ourselves,

they now number 9 men, 11 women, and 13 children, of whom 8 men and 9 women are active workers.

'Our only adult death was that of a woman who was baptized on the day when the little church was opened, 20th October 1882. She acted for some months as our ayah, and lived in all respects a consistent Christian life. During the winter consumption laid its hold on her. Twice for a few weeks she had the great advantage of medical treatment and careful nursing in Miss Hewlett's hospital, which doubtless prolonged her life, but on 2d July she came home to die, and after much suffering entered into rest about 11 P.M. on 14th July. Three other of our Christian women have

in the course of the year been skilfully treated and cured in the same hospital.

'It is with deep thankfulness that we can speak of the earnest spirit manifested by most, if not all, the *dear native helpers*, and of the growth in grace evident in some. Our festivals have been very happy and profitable times. All our scattered workers then gather for a little refreshment and help. An account has already been given of a missionary meeting on Whit-Monday, when our workers were invited to unite in a little association in the hope that it might be the means of stimulating them to greater earnestness in prayer and work, and also of increasing a sort of *esprit de corps*. Each received a ticket and signed a promise to use every effort to make known the gospel in the villages, and also to pray daily for the work.

'On the evening of Christmas Eve we had another semi-missionary semi-prayer-meeting in our drawing-room. After singing and prayer the pastor gave a very nice address on the sending forth of the seventy disciples, in which he reminded the workers of the tickets they had accepted on Whit-Monday, and of the responsibilities involved. He afterwards called successively upon several of the Christian men to give an account of their work, which they did very suitably. He then himself spoke most strongly on the importance of woman's work and of the difficulties connected with it. Subjects of prayer were, according to previous arrangement, then suggested. The Christian men successively led in earnest prayer, followed by their pastor, who closed the meeting.

'The work in this *our first centre*—JHANDIALA—has entered a new stage during the year. We discontinued itineration at the end of March that we might be able to concentrate our efforts on the town and 33 surrounding villages. All the better ones were visited fortnightly, others as frequently as possible. This we had never been

able to do before sufficiently to give systematic teaching.

'One result was that we soon ascertained who were really interested and who were careless. The latter generally ceased to come near us when we became frequent visitors; others began to learn and to remember something. In the case of several women in different villages who showed marked interest, opposition was aroused, husbands sometimes preventing further visits to their wives. These hindrances are very trying, the work being stopped just when it becomes really hopeful. We can but commit them to our sovereign God, who *needs* not our intervention, but who will work out His own purposes. Others, however, are still allowed to listen, and we have reason to believe that the good seed of God's Word is gradually taking root in their hearts.

'The work in *our earliest outstation* (SOURIAN) is apparently prospering. It is now thirteen months since two Christian couples first went forth from Jhandiala to occupy for the Master there,—the first Christians who have ever lived in that tehsil; and except during August and September, when circumstances obliged them to leave, there has been regular preaching and teaching in the town and surrounding villages. About thirty-three of the latter have been visited by the men. The leader (Moti), who became blind about three years ago while preparing for the work of a catechist, is unable to walk far, and therefore rides a hired pony to the more distant villages.

'The women, who use a small chiriya doolie, have not been able to visit quite as many, because the village girls' school at Bhindi, the leadings to beginning which were mentioned in last year's report, needs frequent superintendence. These little schools are at present a great difficulty, especially when they are at a distance from any Christians. There cannot then be the regularity nor the amount of Christian teaching that one would

like. Still, schools are so important that it seems desirable to avail one's-self of every opportunity that is given to open them, and to make the best of them, in the hope that by degrees the difficulties may decrease and the work become more satisfactory.

'To return to Sourian itself: there is certainly a spirit of inquiry amongst some of the people. They frequently visit Moti, and read and discuss religious subjects. Several times when Miss Catchpool or myself have been there on Sunday, the Government boys' schoolroom has been lent by the Mohammedan schoolmaster, and the service, led by Moti, has been attended by Mohammedans and Hindus. At other times a few come to a little service in his own house. He is a truly spiritually-minded man, and both he and his wife seem thoroughly respected. Their present helpers are quite a young couple, but I hope they promise well.

'AJNALA has been promoted from an outstation to a *central station*. The new Mission House is at length roofed, and would have been finished long ago but for the frequent delays which have occurred from the great difficulty of obtaining bricks in such a country place. The house will scarcely be dry enough to sleep in until next hot weather begins, but meanwhile we have been there as frequently as possible. Two Christian couples and a Christian man who is superintending the building have spent most of the year there, and whenever we go we visit the villages with one or other of the women. An ekka is also kept there, in which the two couples can go about together, and visit the more distant villages. Visits have been paid by some of the party to about sixty-two villages altogether, and the nearer ones are frequently visited. Thus the good seed is being scattered broadcast.

'Ajnala is not only in itself an important station to occupy, from its being the headquarters of the tehsildar, and

of all the leading native officials of the district, but there are several towns in the immediate neighbourhood, besides closely-studded villages. It is also from its position the centre of a large itinerating district, and therefore I trust that when we are once fairly established there, not only will the outstations be more effectually superintended, but fresh ground will be broken, and the gospel preached "in the regions beyond."

'A small, simple village church or prayer-room is now being commenced near the house and close to the high-road from Amritsar to Sialkot, primarily for the sake of the Christians, English and native, who are or will be living there. Although Christians can hold their service in a private sitting-room, yet public worship is surely God's appointed ordinance, and, surrounded by Mohammedans and Hindus, who have their little mosques or idol shrines in almost every village, it seems particularly important for Christians to meet in a building, however small and simple, specially set apart. Thus, also, outsiders are drawn in, as curiosity often attracts them to attend the service.

'One of the original objects of having a centre to the north of Amritsar, and which has never been lost sight of, has been to make Narowal more easily accessible. Ajnala is on the most convenient route thither, and the Central Mission House there will make it much easier to have a much-needed mission station at Narowal without placing ladies in too isolated a position. That interesting town is well known as the scene of the early efforts of the Rev. R. Bruce (now Dr. Bruce of Persia), who began the Mission there about twenty years ago, and also, in more recent years, of the devoted and successful labours of the Rev. R. Bateman. Many bright converts have come forth from Narowal who are filling important positions in different parts of the Punjab.

'The little church there has been for some time past at a very low ebb

in several ways, and only three families now remain who even bear the name of Christian. It is thought by the most experienced missionaries that the presence of European workers would be the most likely means of making a fresh beginning. Nearly three years ago I began work amongst the women there, and some months later attempted a little girls' school, but the distance from Jhandiala by road is about forty-nine miles, and being quite single-handed at that time, without any reliable native helpers, it was impossible to arrange for superintendence. Besides, the work and the need were overwhelming nearer home. It appeared wiser, therefore, temporarily to suspend efforts at Narowal.

'Now the time long looked for seems to have arrived. Our veteran missionary, the Rev. R. Clark, and the Rev. J. R. Wade very kindly accompanied us to Narowal a few weeks ago, although it involved a night of discomfort on the way, to give their valuable advice in selecting land for a small ladies' bungalow there. This we have since purchased, and arrangements are being made to commence the building as soon as the little church at Ajnala is finished.

'Meanwhile we have occupied another important place as an outstation for women's work. It was in October 1881 that I first began visiting the town of TARAN-TARAN and the surrounding villages, and we have since made several very interesting itinerations in that tehsil, which is a headquarters of the Sikhs. Taran-Taran has long been an outstation of the C.M.S., and Miss Wauton has for some years had a girls' school there, but it was felt by all interested in the place that more continuous and systematic efforts were needed, not only for that very important town, but also for the country districts, in some parts of which the Rev. W. Keene in past years itinerated. The Rev. E. Guilford has recently been appointed to that tehsil by the C.M.S., and hopes soon to build his house at

Taran-Taran, but he much wishes that we should continue to work amongst the women, or rather undertake such work more systematically by making it one of our regular stations. This I have long been anxious to do, feeling strongly that the town, from its importance as a Hindu place of pilgrimage, as well as on account of its central position, ought to be thus occupied; but *until* God sends us more European fellow-workers, and means to build a small bungalow there also, it is impossible.

'Meanwhile it was necessary to make Taran-Taran an outstation. Miss Wauton has long wished to hand over the school to us, that she may concentrate her efforts in and immediately around Amritsar, and we have now undertaken the responsibility. She has also been anxious for us to send a Bible-woman to live there, to give help and sympathy to the Christian school-mistress who was a fruit of her Normal School at Amritsar, and who has been until lately entirely isolated. This we have at length been able to do. One of our Bible-women with her husband is now living in Taran-Taran, and will superintend the school and visit houses in the town, and eventually in the surrounding villages. Every outstation brings fresh responsibilities with it. We cannot leave young inexperienced workers entirely isolated. They need, especially at first, frequent help and supervision.

'A word must be now said about *itineration*; but it will be evident that the past year has been marked not so much by *extension* as *concentration* of effort in and round our stations and outstations. Of 365 different villages which have been reached during the last three years, about 207 have been visited by Miss Catchpool or myself during the past year. Of those visited by our native helpers in the outstations no accurate record is at hand. In this number, however, some fresh villages are included, as whatever points we may have to reach in our journeys we

endeavour to visit all that happen to lie in or near our way. Many interesting incidents might be given did time and space permit.

'One day during our last itineration in a fresh neighbourhood, I was entering a large place where a few men at the entrance seemed inclined to oppose. Going a little further up the lane a woman recognised me, who said she had seen me in a village where I do not think I had been for two years. She exclaimed, "This is the Miss Sahiba who speaks good words about One God and about Jesus, who came into the world to save sinners," and forthwith she took me and the Bible-woman into her relative's house close by, where we quickly had a good audience, and afterwards we visited four or five houses in the same village.

'A report of the past year would not be complete without alluding to the trials from sickness and suffering which our Heavenly Father has permitted. Dear Miss Parslee, whom we so rejoiced to welcome towards the close of 1882, made such good progress in the language that she was able to begin regular visits in the town of Jhandiala and in some of the neighbouring villages by the end of the following March.

'In August, while taking a rest at Dalhousie, she was laid aside by a long and very serious illness, and it was not until the end of November that it was considered safe for her to live here away from medical aid. We had then recently had the joy of wel-

coming dear Miss Bloomer, and we hoped soon to be able to do more than had hitherto been possible. The overturning of a conveyance on 30th December has temporarily delayed the fulfilment of these hopes. Dear Miss Bloomer was much hurt, and cannot for the present be fit for much active exertion.

'Most hearty thanks must now be given to the many kind friends in England and India who have contributed to the Building Fund, and whose donations are acknowledged in our Local Report. Equally grateful are we also to those who have become fellow-workers with us by supporting, or assisting to support, native agents of the Mission. All such help has been acknowledged privately, and accounts have been sent from time to time of the workers.

'It will be evident from what has been said that continued pecuniary help will be required to meet the expenses of the already existing girls' schools; of others already undertaken this new year, or about to be commenced, for which no funds are in hand; also for the support and conveyance of additional native workers; and last, but not least, for the erection of the small bungalows that are still required at Narowal and Taran-Taran; but God has so wonderfully supplied the need thus far through His servants that we cannot doubt, while we constantly pray that He will continue to do so in the path in which He seems so distinctly to have led us.'

Read in the light of this interesting report, how important is Miss Clay's 'Appeal for Workers' published in our last Number! We beg our readers to turn back to it, and to ponder well its earnest pleadings. May the Lord give the Word! May great be the company of the women who publish it!

MISS CATCHPOOL'S REPORT.

'Those who join the Village Mission must be content to spend much time in passing from one place to another, but during the cold season

this constant moving about in the fresh country air is very enjoyable. When hot winds blow we are obliged to start for our distant villages very early in the

morning, and return before the greatest heat of the day.

'Since our systematic summer work round Jhandiala we have many more intelligent listeners. They know our object in going to them, and do not expect anything beyond the gospel message which we go to take, and a little kindly interest in their affairs, with sometimes medicine for fever, bad eyes, etc.

'Some old Hindu women have been amongst my most interesting hearers. One who died last September has, I doubt not, gone to the bright home above; for though her knowledge was small, she seemed clearly to understand and grasp the fact that Jesus came into the world to save sinners such as she. Another poor old thing, who at first listened very carelessly, was so thankful for the benefit she derived from some quinine, that we have had no trouble in gaining her attention since, and at my last visit she spoke out very plainly of Jesus as the only way of salvation, and the uselessness of all other means of obtaining forgiveness and everlasting life.

'In another village a woman asked if I could do anything for her sister, a widow, who could read, and would like to open a little school. Her attainments were very small, but she was willing to learn; and arrangements were made for her to be taught in one of Miss Wauton's schools in Amritsar. She and her little girl had come out for a holiday last time I was at her sister's village, and it was most encouraging to see how much progress she had made, not only in reading, but in general intelligence and knowledge of Scripture truth. She spoke very highly of Miss Wauton, and was very pleased to show a kurta given her as a reward. We hope in a month's time she will be ready to open a little Hindu school in Jhandiala.

'In another village I met the woman who has been mentioned by Miss Clay as having remembered a text taught her for a whole year. She

was paying a visit in one of the houses to which I regularly go, and on my speaking of Jesus, she repeated, "Jesus came into the world to save sinners," and "Come unto me, all ye that are weary and heavy laden," and asked if the other Miss Sahiba was my sister. It was very cheering to hear that the teaching given, at only two visits a year apart, had been so well remembered; for it was ascertained that no one else had ever before given Christian instruction in her distant village.

'Our itinerations during the autumn were full of interest. Many fresh villages were visited, besides a number which had been previously entered. In one I found a woman with a Gurmukhi Testament and hymn-book, well able to read. She had learned when a girl in a school near Sialkote, and had afterwards lived in Fathgarh, and been instructed by a Bible-woman there. It was a long time since she had seen a Christian, and she was very pleased to welcome us. We cannot tell how far her heart had been affected; but her outward appearance and the knowledge she possessed seemed to raise her quite above the women amongst whom she lived.

'In another village a poor old thing, who was ill, hobbled out to see and listen to us, as if she had been waiting for the good news, so earnest was she in trying to remember the name of the Saviour, and a little prayer that her heart might be made clean. She was most anxious for us to come again; and in about a month I went with another Bible-woman, and it was a matter of surprise and rejoicing to us both to find how much the dear old woman had retained. If possible, she shall have another visit before long.

'In the next village we were warmly welcomed by some people who had relations in Jhandiala. Here there was a Government school for boys, the master of which, a former pupil in Amritsar, asked me to examine his boys. He said that an acquaintance of his in a neighbouring village would

be very glad to open a small mission school for boys ; and upon my asking if there was any opening for a girls' school, he took me to see a widow who could read. Her attainments, like the previous woman's, were not very great ; but the schoolmaster undertook to teach her (she is a Sayad, and obliged to keep in purdah, and therefore unable to go into Amritsar). I trust she will soon have progressed sufficiently to begin a small school.

'After this itineration I stayed for ten days in our tent at Sourian. Our Christian people there were delighted to have a Miss Sahiba with them, and to show me their work. Twenty different villages were visited with them ; the little school at Bhindi was examined, and much pleased was I with the progress made. Our blind catechist, Moti, is very earnest and hearty, and much respected by the people around. My tent was pitched so near his cottage that if I wished I could hear much of what passed within ; and very cheering was it to observe how in his home-life he is a living witness to the peace and joy which Christ can give. In spite of his blindness, he seemed always cheerful, had a kind word of welcome for every one, and was ready to speak for his Heavenly Master. Since this visit we have arranged the work more systematically for him and his wife Lucy, and the younger couple who live with them, that they may be able to go to certain villages at regular intervals. The cost of their conveyance will be increased ; but how can we refuse this to them ? It would be a heavier responsibility to refuse to send the gospel to those villages.

'On the Sunday, service was held in the Government school-house, as on previous visits. During the afternoon of that day our men engaged in serious conversation with some who passed their house. The Mohamadan controversy was their subject, and though I did not hear the whole argument, I caught many texts of

Scripture, and could see the earnestness with which it was conducted.

'From Sourian I went to Ajnala (eight miles), where Miss Clay, Mr. Clark, and Mr. Wade joined me, for our visit to Narowal.

'This place, from which so many intelligent converts have sprung, interested me thoroughly ; and though it will of course be an isolated position, being twenty-two miles by road beyond Ajnala, and thirty-eight from Amritsar, I shall esteem it a great privilege if God give me health, strength, and ability to work there. Six villages around Narowal were visited ; and it was very pleasing to observe the intelligence of the people. I am looking forward, if it be the Master's will, to systematic labour there next winter.

'This brings me to *our need of workers*. In order that we may not have to live principally alone, at least two new workers are required as soon as possible. Our Committee would gladly send us help. They constantly assure us of their willingness and earnest desire to do so ; but their income does not expand as rapidly as their opportunities. We do not ask them for any aid towards the building of new bungalows ; but we earnestly beg them to send us fellow-helps to fill them. If ladies with means of their own offer, they, and we also, shall be heartily glad to welcome them, feeling strongly that until such are willing to come forth and thus devote their income to missionary service, it will take a long time to make known the gospel in each of these numerous villages.

'In England, where voluntary help is abundant, more is sadly needed, in spite of all the means of grace which abound. O dear friends, would not the best way to provide for home wants be for you to show that you are willing to go to the ends of the earth, and endure hardness as good soldiers of Jesus Christ ? Would not your example stir up others to continue

your work at home, and thus provide still better for the spread of the gospel in both regions? We believe it would be so, and that the more who come forth to the foreign field the greater will be the number of seekers after the lost sheep in England. The time is short, we cannot tell how much

longer there may be before the Master comes. May each one of His servants make use of every talent, and neglect no opportunity of bringing sinners into the fold of the Good Shepherd! F. M. CATCHPOOL.

'January 27, 1884.'

MISS PARSLIE'S REPORT, 1883-84.

I send in the report of my first year's work in the Village Mission with much thankfulness to our Heavenly Father that He has called me to labour for Him in such a deeply interesting and encouraging corner of His great vineyard. The first few months of my residence here were necessarily taken up with study, but I occasionally visited some of the villages with our valued Bible-woman, Begum Jan, to make friends with the people and to see something of the work.

'In the end of March we arranged a division of labour for the hot season. In Jhandiala itself more than a hundred houses are open to us, and there are thirty-three villages within driving distance, so that there was quite enough for us all to do, especially as the time for outside work is necessarily very limited during the hot months.

'On my town-visiting list I have forty names—all are Mussulmans—but I am afraid I have nothing very cheering to write about them. Many of the Bibis welcome us kindly, but I am afraid few have any real interest at present in the message we bring. Of two, however, I am very hopeful. One of them I believe is really a Christian at heart. She is a widow, and has a cruel son, so perhaps in her loneliness and sorrow she is more ready to welcome the glad tidings of the loving and compassionate Saviour who bids her come to Him and be at rest. The other is also a widow, and listens gladly to all we read and say to her. Earnestly do we pray that He who has evidently begun the good work in their hearts will continue to work mightily with them, that we may be able before

another year has passed to send you still more cheering tidings concerning them.

'A small school for Mohammedan girls was also placed under my supervision, which, however, I am sorry to say, has proved so unsatisfactory that we have been lately obliged to close it. The master, a Mussulman, besides being lazy, had very little idea of teaching, and we found it exceedingly difficult to ensure the regular attendance of the children, and as a natural consequence of the master's inefficiency and the children's irregularity, the progress made was so very slow that we decided it would be better to try and draft the girls into our second school, which is under Miss Catchpool's superintendence, and where there is a much better teacher. I do not, however, consider the time wasted, as during these months the children have committed to memory the Lord's Prayer, the Ten Commandments, and many texts and hymns, which no doubt will come back to them in days to come, and by the blessing of Him whose Word cannot "return unto Him void," will be productive of good results.

'I must now give a very brief account of the work in the eleven villages which fell to my share. *Ganewal*, the nearest, is only a small village, in which eight houses are open to us. The dear people there are all friendly, and decidedly improving. On my last visit, when I began to speak of Christ, two women remarked, "He died for us." A Brahmin's house, which was formerly closed, is now opened to us, and the Brahmin himself, who was

present last time, did not attempt to interrupt us milk. It would take up too much space to write a separate account of all my villages. We are able to thank God that in nearly all there are signs of slow but sure improvement, and a kind and friendly spirit shown towards us. *Nayekot, Nija Pura*, and *Rana Kala* are especial favourites. In each of these, as in many others, there are some dear women in whom I am especially interested, who always welcome our visits and listen with great attention, often repeating our words and helping those around them to understand. On one occasion we were invited to join a party of women who were spinning on the roof of their house. As there was only an unsafe-looking native ladder by which to climb up, I at first urged them to come down, but as they were very anxious that we should go to them, we at last accomplished the ascent, much to the delight of the onlookers, and then had a very happy little meeting.

'In the Hindu and Sikh villages we rarely meet with opposition unless some enthusiastic disciple of Guru Nanak is present, or some wandering Faqir tries to make a disturbance. The Mussulmans are more bigoted and harder to deal with. In the three purely Mohammedan villages of *Mal-lowal Tilerandi, Naugal*, and *Chowan*, the work proceeds very slowly. The two former I am obliged to leave for a time owing to the determined hostility of the men. The doctrine of the Divinity of our Lord is such a stumbling-block to the Mussulmans that the mere mention of Him as the Son of God is often the signal for an angry discussion, and frequently ends in the women being sent away and the meeting broken up, and we ourselves have twice been almost driven out of *Naugal*. Only yesterday, when speaking

to some women in the town of the Divinity of our Lord, and of His becoming incarnate for us, I was told by a Mussulman present that I was "blaspheming and telling lies." We cannot but be forcibly reminded of the Jews of old who said to our Saviour Himself, "Thou blasphemest," because He said, "I am the Son of God." On my last visit to *Chowan* the men contented themselves with following us from house to house and breaking up some of our meetings, but they were not rude to us, and on our leaving two or three of them accepted Gospels. We trust that in these villages, as has been the case in many others, this hostility will gradually decrease, and we shall sooner or later find a welcome entrance for ourselves and our message.

'In the end of July I went up to *Dalhousie*, hoping to return in September, but in consequence of a very severe illness I did not come back to *Jhandiala* again till the end of November, and have only lately regained sufficient strength to resume my usual work. During my absence my villages have been frequently visited by *Begum Jan*, and in one especially I find a marked improvement. We do ask the prayers of all Christian friends in England for these dear simple-minded Punjabi villagers. It has been a great pleasure to me to go round and see them all again, and to find that they have not forgotten me although I have been so long away from them. This is but the day of *small* things, but we are looking for *great* things from Him who has said, "Ask, and ye shall receive." We are also sorely in need of more workers. The harvest is so great and the labourers so few that hundreds are perishing for lack of knowledge. Will not any of Christ's faithful soldiers at home respond to our earnest appeal and "come over and help us"?''

JALANDAR.

We commend to our readers' notice the interesting reports which

follow from the Misses Thom. The 'Jalandar Doab' will be a name familiar to all the readers of Lord Lawrence's Life. The district of Jalandar is the first in the density of its population of all the Punjab district. The town of Jalandar is the administrative headquarters.

MISS THOM'S REPORT, 1883.

Hindu Work.

'In this report I shall confine myself chiefly (though not solely) to the work amongst the Hindu and Sikh women, leaving my sister to tell of that amongst the Mussulmanis.

'1. But first a few words about *our two Christian teachers*, Azizan and Jewahra, who go on, thank God, satisfactorily in every way. As the husband of the latter cannot at present get work here, and Jewahra must therefore live beside and under the protection of Azizan and her husband, it is a great source of thankfulness to us that they get on so well and happily together. Azizan has much of the English reserve and self-control, together with an extreme conscientiousness in small matters, which are rare in native Christians of her class. These qualities, good in themselves, are an excellent make-weight for the more impulsive and warmer temperament of the younger and cleverer Jewahra.

'They have been busy this month (January 1884), in addition to their usual work, in preparing for, and sending in their papers for, the examination to be held in March by a committee of ladies, chosen in the Conference at Lahore last year. It was then decided by the mutual consent of the ladies of the different Societies met together for counsel, that the native Christian teachers should go in for examinations in different grades; according to the certificates received, the salaries vary, and thus, as far as possible, a uniformity be introduced into all the different stations in this matter.

'Our two teachers live in a part of the city far removed from any other native Christians, but admirably suited for our work.

'2. *The two Punjabi schools* are going on quietly and regularly. The subject of teachers is an anxious one. To supply a few soon, we hope to have a *widows' class* of girls selected from the schools. I think we have four promising ones already. One, a very nice young Brahmini of fourteen or fifteen, two Khatranis, much older, and one a Sikh. But these have only learned to read within the last year or so, and have yet a good deal to learn. One of these will be willing to go to Kartarpur, a sacred city of the Sikhs, half an hour from this by rail, and where we are very anxious to open up some work.

'The numbers continue about the same, viz. 50 in all, and cannot be expected to increase till more teachers are supplied. The constant visits of the elder and most advanced pupils to their fathers-in-law's houses are sad interruptions to progress. They are often refused permission to take their books with them, or if otherwise, allowed few opportunities of looking at them. The "widows," unless very poor, have of course fewer distractions, and so more prospects of getting on. Jewahra visits each of the Punjabi schools twice a week, devoting herself chiefly to the senior class. We are anxious to press this on, and thus get monitors for the schools. We are also anxious to create a higher standard of proficiency in the three R's than the usual one as fast as possible.

'For some time to come we shall be content when the girls from the senior class can leave the school able to read and write well, to work readily the four compound rules in arithmetic, and knit a pair of stockings! If, in addition,

they know the Ten Commandments and Lord's Prayer, and some portions of Scripture by heart, can sing some sweet Christian hymns, and take away as a parting present a copy of God's Word,—then, though a "day of small things," it will not be despised by those who believe that "the entrance of Thy Word giveth light."

'The schools still serve as a gathering-place for our Brahmini and Khatrani friends, who count on finding us there, and would, indeed, seldom otherwise see us. They have learned to sit patiently now while the lesson proceeds, and often listen with much interest to the Bible lessons. But afterwards there is always a little talk. Some want medicine, some a book or a "situation" for some son or brother. Some have brought friends from a distance to see us. One day, a tall fine-looking Jatni,¹ a widow, from Manko, a village some miles off in the Hoshiarpur direction, comes in. She says some friend told her about us. She has come in for a trial, about a "jagir," that is, land granted by Government for certain services, though the term is rather a vague one. The matter is pending in the Cutcherry, before some native magistrate, and she thinks if we would write a note on the subject to the magistrate or Deputy-Commissioner Sahib, it would be all right.

'Then, another day, comes a "Panditani," a teacher of a Government girls' school at Lodiana, and now on a visit to friends here. Again, another Brahmini, a very handsome woman, living at the other side of the town, where her son is priest of a large Hindu temple there. She, too, will be glad of a visit from us. We did go once, and found them a very interesting set.

'This kind of *darbar*, however, in school could not be allowed always. So we have agreed that all who want to talk must adjourn after we leave the

school to some neighbouring house, and if they choose to come to the school they must be content to sit quietly and listen to what is going on, which, indeed, they often do with evident interest, and, we trust, with profit.

'3. Of the *Zenanas* or private houses open to us I could not attempt a number. To begin with, the homes of the fifty school-girls are *all*, I think, ready and glad to see us, if we could go—not always to see the Christian *native* teachers. There are some houses who make us welcome, but are not yet sufficiently advanced to receive *native* Christians. The number as yet visited is about twenty.

'Our best and oldest Khatrani friend is Mansu De, wife of a very well-to-do "Sarraf," combining the two trades of jeweller and money-lender. Her husband is a nice, kind little man, and gives his wife a marvellous amount of freedom in going about. She seldom misses a day at either school, when we are there, and takes great interest in the progress of the senior classes, and is very regretful that she herself cannot quite keep pace with them in writing and arithmetic. In reading she has got on pretty well, and can use the Punjabi New Testament given her, though scarcely ready for it. But we gave it as a reward for her perseverance. I find that, while quite willing she should learn at home, the husband objects very much to her reading in the *school*, which I have often made her do, to help her on. This, however, we must not, of course, do any more. But I am sorry, as it is impossible to visit her often in her own house. In order to try to overtake the work opening out before us a little more, we employ the two school teachers to visit and teach in several houses, the pupils being examined and helped on, of course, by the Christian teachers and ourselves occasionally.

¹ 'The traditions of almost every Jat tribe in the Panjab point to a Rajput descent.'—Sir Lessel Griffin, *Rajas of the Panjab*.

'Mansu De has a fine boy of five years, her only one, and a handsome intelligent child, but almost totally blind. To our joy, her husband gave his consent to her taking him up to Amritsar, where Miss Hewlett most kindly allowed them to remain for more than a week in the hospital—all their arrangements for food of course made by themselves, so as not to break caste. These people have a wonderful amount of energy, for before starting from this Mansu De went down to Phillour on the Sattay to fetch up her mother, as a chaperone for the party at Amritsar. All that kindness and skill could do was done, alas! in vain, for the poor child's is a hopeless case. The result, though, of course, disappointing, did not in the least vex either mother or grandmother with us or the kind lady doctor. On the contrary, they said, "You are much more distressed about it than we are." Their report of the hospital, and all the Doctor Miss Sahiba's kindness, will, I really hope, encourage some of the higher caste Hindu women here to go there in times of sickness and suffering.

'As we pass along the Hindu and Sikh quarter of the city, where our two Hindu schools are situated, we have learned to feel quite at home amongst the simple and kindly people. There are no bazaars close to, or rather in the midst of it, and at the hours when we go most of the husbands are away, in their shops, offices, etc. So the lanes and gulleis are very quiet, and we get many greetings from the women who see us passing through the open gateways of the courts, where they are sitting in groups spinning or working. One part is overlooked by the large handsome house of the Sirdar Bikrama Singh. Several times have we paid visits to the Sirdarni and her family, and are always welcomed with the courtesy and kindness which are always shown by the Sirdar to the English here. It is a pleasure to see

the two large illuminated texts in English hanging in prominent places on the walls of the beautifully-furnished drawing-room, where everything tells us of high breeding and English ideas. The Sirdar accompanied his brother, the late Rajah Randhir Singh of Kappurthalla, at the head of the contingent brought by them to Oudh, to the support of the English Government during the mutiny of 1857-8. "Six times they were engaged with the enemy; . . . the Rajah and his brother were always to be seen at the head of their men in action, where they fought with conspicuous bravery."¹

'The loyalty of these princes was heartily and substantially acknowledged by our Government. The Rajah died at Aden, in 1870, on his way to England, and was succeeded by his son, Kharak Singh, who also died some years ago. The present ruler is a minor of thirteen or fourteen years old. It is a happiness to know that one member of this brave and loyal house has enlisted under Christ's banner. The Kanw Hernam Singh, brother of the late Rajah Kharak Singh, and uncle of the present one, has been a Christian for many years, and his wife, the daughter of the Rev. Mr. Goluknath, whose work in Jalandar in connection with the American Presbyterian Mission is so well known.

'It is sad that at present no mission-work whatever is carried on in the state of Kappurthalla. The work which was going on so prosperously at one time under the American Mission was for some cause suddenly stopped. Now nothing is done, and whilst even Holkar admits a certain amount of toleration, in Indore (small as late events there show it to be), in Kappurthalla, some strange antagonistic influence seems to shut the door completely against missionary influence.

'All this is somewhat apart from our work; yet not quite. If Christian friends will remember Kappurthalla in

¹ Sir Lessel Griffin, *Rajas of the Panjab*.

their prayers, God may yet be graciously pleased to give an open door there which "no man can shut."

4. In *Village Work* there is so much to be done, and so many opportunities of doing that work, if means and workers were only forthcoming, that I scarcely know where to begin on the subject. Quite close to Jalandar itself, and almost forming suburbs to it, are several large villages, filled with good Pathan and other Mohammedan families. Then beyond these are villages from three to four and five miles distant, then all the country beyond densely populated. If nice elderly Bible-women and their husbands could be set to live in some of these, and superintend schools in them, and thence work out to other villages on Miss Clay's principle, we might gradually extend the radius till we reach Kappurthalla itself.

'As yet we have only one school in these villages, viz. at *Pir Dad*, a small basti about three miles from Jalandar, not quite six from us. It was the Lambardar of a much larger village, called "Baba Kheyl," who begged us to open this school, *Pir Dad* being in his jurisdiction, and the headman a relative of his own. This school of about 25 includes nearly all the girls there are in the village, and goes on nicely; but we sadly feel the distance, which prevents proper superintendence. But to give it up would not only take away their only chance of hearing and learning to read God's Word, but would lessen an influence for good on the people of many villages round connected with this one, should more workers come to the rescue, as we trust they may do soon.

We got an invitation not long ago to join the party of friends who would be assembled at *Pir Dad* for the wedding of our teacher's sister, a pretty girl, and the senior one in the school. The messenger sent came twice the same day, though it is seven miles away, to make sure of our going. This I did next morning, about 10 A.M., call-

ing for Azizan on the way. As we got out of the carriage at *Baba Kheyl*, and were preparing to start on foot through the fields to *Pir Dad*, a tall stalwart-looking man, with large rugged features, came up to the carriage, and with a profound salaam presented a rupee in the open palms of his hands joined together. Just making a sign of touching the rupee as an acknowledgment of the greeting, I asked who he was. He remained quite silent, but our head Kahar (a very useful man, as he knows apparently everybody!) answered for him, that he was the Lambardar of a large village, much larger than *Baba Kheyl*, two miles further on, on the road to Kappurthalla. He added that the Lambardar was a Rajpoot Mussulman, and had been long wanting to know if we would go to his village. We had to tell him it was impossible to do so then, but we hoped, God willing, to arrange a day soon for visiting his family.

'As we approached *Pir Dad*, women, in gaily-coloured dresses, were gathered on the walls watching for us, and helping to make a pretty picture, with the turrets, brown walls, and varied greens of the trees and fields. Sheikh Mur, the bride's father, met us, almost the only man left in the village, the others having gone to an adjoining large village, "*Shekh Basti*," to attend the bridegroom, and escort him over here for the marriage ceremonies, which would of course, as usual, take place in the evening, being prolonged on all through the night. They had been very anxious we should be present then, and see the whole wedding; but that being impossible, they were very pleased at our joining the large gathering of the bride's friends, who were spending the whole day with her family. Not with the *bride*, for she, poor thing, as usual, was forced to sit all alone in a dark room, having been on a semi-starvation diet, I believe, for some days. I asked the reason, when (in our honour) the poor thing was allowed to come out for a

little, rolled up in a very dirty chuddar, and looking very unlike her bright self or the gaily-dressed women around. "Oh!" replied Rabbia, her sister, "because when the evening comes, and all her jewels are put on, and the flowers on her head, she will look *so*"—putting her head to one side, and appearing to faint away! Then the jewellery, all of silver, for they are poor, must be inspected.

'Isaiah must have had much the same collection in his mind in chap. iii. Three kinds of bracelets for the arm, from the top to the wrist; nose-rings, head-ornaments, rings, tinkling anklets, and the ten toe-rings. I told them what the ornament of a woman in God's sight was. These large and gay gatherings are not by any means the best opportunities for gospel work. But the day was long, and they were glad of the variety of our presence and conversation. So after showing some pictures of the Royal Family, and of the Duke of Connaught's wedding, which had a special interest for them just now, I brought out "The Little Lost Lamb," a toy-book of the Religious Tract Society. The little history always absorbs the women and children, and it makes way always for the story of the Good Shepherd who gave His life for the sheep. They listened well, and some with close attention, and not a word of disapproval, as I feared.

'Yesterday, at last, I managed to go to Shekh Bashti, a large village, containing three Mohullas or quarters, and very near the American Mission compound, and not more than two miles or so from our own City Mission-House. A nice young Khatrani (whom Jewahra is teaching to read in her own house) had several times brought invitations from some relatives to visit them there. So, as she promised to come herself as a guide, accompanied by our friend Mansu De and one or two others, we (that is, myself and the two Bible-women, whom I had called for on the way) waited for

them at the entrance to the village. The mistress of the house was radiant with pleasure, and could not do enough to express it, in seeing us. One does so long that all this kind welcome were given to their Blessed Saviour,—to the Master, not the servant. And lest we should ever intercept their sight of *Him*, we do need, one feels more and more ourselves, to be looking like John the Baptist on Jesus as He walked. Then, like John, we shall ever be saying, by deed as well as word, "Behold the Lamb of God, that taketh away the sin of the world."

'There were generally from 50 to 60 at a time closely packed together on the ground round us, but there was a perpetual coming in and out, and as each new relay arrived, "Please sing again, *this* one has not heard" was the usual request. We had several Punjabi hymn-books with us, and it was nice to see our own and two or three Khatrani friends from the city, with their hymn-books in their hands, and taking part with us in the singing. "There is a happy land," "Whither, pilgrims," and some native bhajans, greatly pleased them. There was absolute quiet during the singing, but never otherwise. These crowded rooms, with the women in the outer circle talking to each other, children crying, vociferous entreaties of one part to the others to be quiet, etc., are by no means the best places for gaining attention. Still a large group of the chief women, and some nice old Brahminis who sat quite beside us, all were very attentive. The little "Lost Lamb" as usual led to the story of Him who left His glory on high to seek and to save that which was lost. It always strikes one how much more sympathetically and responsively the Hindu minds (of the women at least) enter into this thought than those of Mohammedans. These latter have so little sense of sin and the ruin it has wrought. A bright clever-looking boy of about thirteen

came in, with a few others, and as I opened the picture and said, "You see there is a shepherd watching his sheep," he said, "Oh, are those the shepherds in the field the same night Yesu Masih was born?" I was so glad! and found he attended, as did his companions, Mr. Goluknath's Mission School. At last he said, "I have read the whole of St. Matthew's Gospel, ask me some questions on it."

"Can you tell anything contained in a long address given once, on a mountain-side, by our Lord Jesus Christ, to the people who crowded round Him?" "Oh yes." And then he at once began to repeat by heart the Beatitudes, down to the end of the 12th verse. Then I asked if he remembered anything about one chapter full of parables. As he hesitated, I helped him with, "about a man who sowed seed," and he at once repeated the main points of the "Parable of the Sower." The women round listened admiringly. When I asked who soon after the Sermon on the Mount came to have a sick one at home cured—a servant,—the boy said, "Oh no! it was a ruler who wanted his little girl cured." However, he soon recollected himself with a little help, and knew the centurion's story quite well. He showed a very shabby, small Pers-Urdu Testament, and was full of delight at being promised a *whole* Roman-Urdu Bible, from the supply so generously granted last year by the Society for the Free Distribution of the Scriptures, through Mrs. Robertson, the honorary secretary.

"The few Gospels of Matthew taken by us in Pers-Urdu were given to the boys,—to all but one, who was much grieved at being left out. He peered anxiously into my bag of books, to see if really not one remained. Satisfied it was so, and with true Oriental submission to fate, he deprecated my regrets with "Never mind; of course you cannot give me one if you have not got it!"

"It was impossible to fix the day for a second visit, which we were urged to do on leaving. But how gladly we should see a Christian school for girls placed here, superintended by a Christian teacher resident in the village. It would be quite feasible if we had the means. And the fact of a boys' school (of the American Mission) here, should make us all the more anxious to have one for their sisters. So much future misery in a family is avoided when *all* its members are raised up at the same time into the light, mental and spiritual. This it seems Christian schools do most effectually. There is so much less "rubbish" to be cleared away in a child's mind than in that of an older person! Then faith in the teacher is naturally so much more simple and unquestioning, the memory so much stronger, and impressions so much deeper and more lasting in youth than age, that schools well superintended by Christian teachers seem the surest foundation for a work that is to last and spread.

"Before closing I must mention a little school for *blind men and boys*, where Michael, the husband of our Bible-woman Azizan has just begun with five pupils. The number of the blind is very very great, and their condition exceedingly sad.

"Presently we trust some blind elderly widow may learn and be fitted to teach blind girls and women in the Zenanas. Dr. Moon of Brighton has most kindly and quickly responded to our appeal for help, in the matter of books, of which there is a sad lack in India. He has promised us a generous supply in Urdu, Hindu, and Punjabi. Dr. Moon says, "I am very anxious to get the blind taught in India, as I am sure that their reading will not only be a blessing to themselves, but to their sighted relatives and friends." We hope some at home will pray that it may be so here."

MISS J. C. THOM'S REPORT.

Mohammedan Work.

'Another year has passed away, and with its close returns the season for our annual retrospect of work. This time for pausing to look back over the way that is passed is a very solemn one, for we know that we can never retrace our steps or recover any opportunities that we may have missed of scattering "the good seed;" but it is also one of rejoicing and encouragement to "go forward," for instead of being removed from our work, God has graciously restored health to the sick, and given us still greater opportunities for giving His message of salvation to the women of Jalandar.

'We have now five schools open for Mohammedans, and two for Hindus; with 122 names on the rolls; but constant changes amongst the scholars make us feel how needful it is, as we have opportunity, to strive to make known clearly to them the truth as it is in Jesus. We have also 40 houses open for constant visiting, 19 of which are Hindu, and 21 Mohammedan. Were it not for the very serious hindrance of being obliged to live at more than three miles distance from the city, these numbers might be greatly increased. Indeed, it is a constant trial to be obliged to forego pressing invitations from villages round Jalandar to go and see them. But as this hindrance seems unavoidable at present, we can only accept it as a "needs-be" to try our faith and provoke us to more "patient continuance" in this work. Our two nice Bible-women still go on with their share in it, and we have cause to be thankful that they are able to do so so well and so steadily, and are both so warmly welcomed wherever they go.

'As work amongst the Mohammedans is specially under my care, I shall confine myself to giving some account of it. The first little school

we opened for Mussulmanis in June 1882 keeps up its numbers, and has now 33 names on the roll, but only ten of the original pupils remain. Changes through marriages, and constant visiting of distant relatives, as well as sickness and death, produce a strangely varied list of names throughout one year. The elder class of girls and women, who were so specially interesting because they were sufficiently old and advanced to read the Bible themselves, is now scattered.

'One of the pupils, a very bright intelligent woman, was an aunt of the teacher of the school. Her husband is a native doctor in Government employment, and during some change of place she had come on a visit to her relatives in Jalandar. This visit lasted some months, and gave her an opportunity of joining this eldest class. She, with her Afghan servant, a bright handsome girl, made great progress in reading, and seemed much to enjoy the Bible lessons. On leaving Jalandar she begged to be allowed to take her schoolbooks with her, and also the Persian Urdu Bible which I had given her. She is now settled with her husband near Peshawur, where a younger sister is living, and married to a Cabul refugee of good family, whose father had been one of Sher Ali's viziers. This doctor's wife has sent me a message through her niece asking for a Roman Urdu Bible, as she has "now learned the Roman character," and begging to know "if there is any Miss Sahiba in Peshawur who would go and see her and her sister." We have, of course, written to ask Miss Norman to try and find them out.

'Though these changes of pupils are sometimes disheartening, yet it is a comfort to know that very many pass away from our schools and Zenanas carrying with them some knowledge

of the way of life, if not, as in this case, the Word of God itself, and also a desire to learn more, which makes them willing to welcome the visits of other missionaries. What seems to us so trying, that women and children often remain so short time under our influence, may be God's way of scattering far further than we can reach the little seeds of truth learned by heart in texts of Scripture or in hymns.

Another bright pupil of this class died in the middle of the hot season. She belonged to the caste of "Singing Women," which must not be confounded with the Nautch, or dancing women. The former are generally very respectable, and their business is to sing at weddings, and make "lamentation" for the dead, as in Jeremiah ix. 17. This poor girl had a nice sweet voice, and quickly learned to sing our hymns in school. Her mother died in May, leaving her an orphan, and entirely alone in the world. From that time she pined away, and died of grief. They told me she used to try and sing snatches of "Miss Sahib's hymns," and specially of her favourite one, "Here we suffer grief and pain," and as she had learned many verses, which told her of God's gift of His beloved Son to save her, I cannot but hope some glimmering ray of "the true light" may have pierced the darkness of poor Gaziti's deathbed.

'The only pupil of this class now left is W. B., the younger sister of the teacher, a girl of about fourteen. She and her sister and the monitor have a Bible lesson with me twice a week after school hours. Azizan of course teaches them on other days. At their own request we have been reading the Gospel of St. John. W. B. begged me to examine her in it at Christmas-time, and she answered correctly forty-six out of fifty questions, some requiring thought as well as memory. On saying, "I am so glad you think of what you read,"

her elder sister said, "She pores over her book from morning till night, and will hardly stop to eat." When she received a Roman Urdu Bible as a reward, her delight knew no bounds. She hid her face in her chuddar, and trembled and shook with pleasure. Not seeing her face, I thought she might be disappointed at not getting something else, but her sister said, "O Miss Sahib, it is pure joy at getting a *whole* Bible!" Hitherto she had only had separate Gospels.

'Yet with all this thirst for reading, and pleasure in reading God's Word, I cannot yet say how much their hearts are really touched by the wonderful story of Him "who loved and gave *Himself*" for them. But surely He who has brought the sound of the gospel to the ears of so many of this family, has some purposes of mercy and grace for them, and we feel sure, in answer to our prayers, some among them will be brought to the knowledge of Him "whom to know is life eternal."

'On December 1 we opened a new school for Mohammedans. A nice woman had long been entreating us to let her open one for many girls in her neighbourhood who could not go to a distance from home. She is the daughter of a "Murid," which really means "a disciple," but here is a name used for those who go about reciting the Koran from house to house, or village to village.

'He is of course a Sayyid, or true descendant of the Prophet; but, what is more important, is a very highly respected man, and considered very devoted to his faith. Yet he allows us to have a Christian school in his house, and knows that we will not permit the Koran to be taught there. There were 12 pupils present the first day, and now there are 16, some quite grown up, and already making good progress.

'The third Mohammedan school is at Pir Dad, a village two miles beyond Jalandar. The distance prevents cur

visiting it regularly ; but we use only the C.V.E. Society's books, so we know, even if we are not present, that Scripture truths are being taught in the very first books in use. About 25, or indeed we may say all the girls of the little village attend it ; and there is great excitement on the occasion of our visits there.

'We have been so rejoiced at the many invitations from respectable families to go and visit them, and to see the desire to learn to read awakening among them. At the end of last year, nine months after beginning work, we had only eight Mohammedan houses on our list, but now have twenty-one, with 25 pupils, all but two being Purdah women, and these two, though children, are still Purdah-nishin. One of these Zenana pupils is the mother of fourteen daughters, of whom four have died, three are married and have left home, two are betrothed, four are in M. Begum's school, the remaining three are twins, and a baby ! I think, even in England, some would sympathise with this Eastern mother in her grief at never having had a son ! When Azizan once took her baby boy of six months old with her, she cried, "I would give *all* my daughters for your one boy !" She is now learning to read most eagerly, and, what is better still, listens with rapt attention when we read and explain the Bible, and shows by her answers that she is pondering over what she hears.

'In the next house we have two pupils. One, the eldest daughter, a very handsome clever girl, always meets us with a smile. She only began her letters in September, and now can read an ordinarily easy book. But she is constantly going to visit her father, who has some Government work in Phugwara, and this sadly interferes with her progress. The other pupil is a neighbour, who comes in to join her in her lessons ; she is as great a contrast as possible to her friend, being always very dirty and very sad. Her

husband has just taken another wife, as she has no children, and now she says she "does not care to live." I have never seen her smile ; but she shows some interest in learning, as "it helps to make her forget her sorrow." But even this little consolation, I fear, will soon be denied her, as she was absent on our last visit, and her friend said "her husband would not let her read any more."

'All the neighbours of this house come thronging down to greet us, and it is a very pretty sight to see the gaily-coloured chuddars appearing on the roofs all round, and then disappearing to emerge by the inner stairs on the courtyard, where we hold our little levees. There are often as many as thirty women thus gathered. On our first visit they asked Azizan "if she were a Hindu." "No, I am a Christian," she said. Several exclaimed, "What is that ?" She explained that she was "a disciple of the Lord Jesus, who came down from heaven to save us." "Ah, yes," they said, "Jesus is one of *our* Prophets." But when I said, "He is much more than a Prophet, He is the Son of God," an incredulous murmur passed round, and "There is but one God !" and the usual objections to the doctrine of the Trinity followed. The simple question, "Are you three persons, because you have a body, soul, and spirit, each separate and distinct from the other ?" at once silenced them ; and again, "If, when God so willed it that He would come down and become a man, to die in our stead for us, He could not do as He willed, then He is not Almighty." "God is great ; God can do as He wills," was their exclamation. "Then let me tell you quietly what *He* tells us He has done to save us." From that day they have listened quietly, and allowed me to speak of Jesus Christ, "the Son of God," without hindrance or objection, and their entreaty to "come every day," shows they are not offended by our message.

'In another house, one of the first on our list, the two daughters were very apathetic about learning; but during the year they had both been going through the ordeal of their marriage, so there was some excuse for indolence; for one of their strange marriage customs is really an ordeal. The poor bride is made to sit in a room alone, entirely apart from the rest of the family, for weeks before the actual marriage ceremonies take place, which themselves last many days, and often weeks. Here she is almost starved, in order that she may look pale and interesting; and we have been told that many even apply leeches behind the ears to make them look as white as possible!

'One of these poor girls was thus kept five months, instead of a few weeks, preparing for her marriage; and then it was to become the third wife of her father's cousin and contemporary in age. Now that the festivities are all over, both sisters have at last made up their minds to learn to read. Their aunt, who is a widow, and supported by her brother, is a confirmed opium-eater. She has long suffered from violent pains in her head, and began to take it to give her ease; but she has, alas! allowed her young daughter of thirteen years of age, who has no such excuse, to acquire this fearful habit. It is piteous to hear the mother entreating for some medicine to help her daughter to give it up; but just after such an appeal I have seen her unconsciously put her hand into her pocket, take out what looked like a piece of indiarubber, and breaking off a piece, roll it up into a pill, and swallow it, before one had time to stop her! We asked Miss Hewlett if nothing could be done to save this poor child; but she said her only chance would be in separating her entirely from her mother for some time, and then there was the probability on her return home of her falling into the old habit, from her mother's example. As the latter would not

hear of parting from her daughter, even for a time, there seems no hope for her. Yet this unhappy mother listens when we tell her of sin and its certain consequences, and even seems at times to wish to break away from the bondage of her evil habit; but her power of will is gone, and only the mighty power of God, with whom "all things are possible," can break the chains which hold this poor creature captive. "Is there anything too hard for the Lord?" therefore we do still hope, even though escape *seems* hopeless! This is a saddening house to visit, yet none gives a warmer welcome or more willing listeners.

'We could thus take a glimpse into every house and find something in each to claim an interest in our hearts and prayers, but this must suffice. Yet before closing I must mention Baba Khel, a village two miles from Jalandar, in which we are very specially interested, though its distance makes it impossible to visit it constantly.

'The Lambardar is our fast friend, and is always waiting at the gate to conduct us to his house with due honour. His wife and little daughter give us a hearty greeting too. The latter is very clever, and her father takes great pride in her learning, as he is her teacher. After some talk about her progress and her needlework, etc., the Bible-reading begins, and the Lambardar, who hovers about outside, now quietly joins the circle, and if he thinks his wife does not understand, he explains it to her.

'Very lately, when reading about the king who, "moved with compassion," forgave his servant "all that debt," we asked, "Who will forgive us all our debts?" He himself answered in a low voice, "Yesu Masih;" and "In what way did He pay our debts?" Again, instead of leaving the answer to his wife, he said, "By dying for us on the cross." Surely when a Mussulman thus openly speaks of our Saviour before his household, we may hope that he is "not far

from the kingdom of heaven"! The other house in this village belongs to the Lambardar's relatives. The head of the house was an Honorary Magistrate for many years; this honour, as well as a pension, was granted to him by the English Government for good and loyal service done by him during the Mutiny. He died some months ago, and there has been great mourning in his household, and his sister, who was specially devoted to him, has been dangerously ill from grief.

'On our first visit after his death, the wives, in truly Oriental style, between tears and sighs, said, "The sun shines no longer! Why should we live in this great darkness? The light of our eyes is gone! It were better we had died!" etc. But the sister looked imploringly at us, and asked, "O Miss Sahib, shall I ever see my brother again? Shall I meet him in heaven?" When it comes to some sure hope beyond the grave, what comfort is there in their Prophet's boasted revelations?—only that "every Mussulman must pass through hell before he can reach heaven."

'We read parts of the 21st and 22d chapter of Revelation, which tell of *our* "blessed hope," even an abundant entrance, "through the blood of the Lamb," into God's own holy presence, where "there shall in no wise enter in anything that defileth," where "there shall be no more death, neither sorrow nor crying," and where "there shall be no more curse." Was it strange that they listened to the description of such a heaven, with an interest more keen than they had ever shown before? Yes, we have "glad tidings of great joy" to tell, and may we not at the close of this year look back with grateful hearts for all the many opportunities we have been granted for telling out the "faithful saying and worthy of all acceptance, that Jesus Christ came into the world to save sinners"?

Teaching to read would alone be of little value if we were not able to give the Word of God with it, that Word which "maketh wise the simple" and "converteth the soul."

'This we have been able to distribute, as we could not otherwise have done, to relatives of our pupils, who in many cases have sent urgent requests for Bibles, by a generous grant of £5 which we received from the Society for the Free Distribution of the Scriptures, sent through the honorary secretary, Mrs. A. E. Robertson. To her, and to that Society, we desire to return our sincere thanks for this most acceptable help, and also for the cordial and ready response to the application made to them on our behalf by our unwearied friend and helper, Mrs. Bourdillon, late of Tunbridge Wells.

'We should here also like to give our warmest thanks to all the many English and Irish friends who have so liberally supplied us with such beautiful work, and dolls, etc., for sale, and Bible-pictures, illuminated texts, and prepared work for use in the schools and Zenanas.

'What has been written may seem more a description of the "field" of our work than the work itself; but of this, being of so hidden and silent a nature, it is almost impossible to speak. It is still but the "sowing" time here, at least among those we visit, very few of whom had ever heard before even the name of Jesus, and we must patiently wait to see "first the blade" ere we can expect "the full corn in the ear." Will our home friends continue to help us by praying Him who "giveth the increase" to water the seed already sown with His Spirit, so that in the great harvest-time, many, very many, precious souls in this place may be found gathered in with "the wheat into His garner"?

'J. C. THOM.'

Whitsuntide.

'He gave to every man his work,'—MARK XIII. 34.

MUST we not weep for you who loiter still
 Where the long shadow sloping from the hill
 Tells sunset near?
 How can you linger while around you lies
 The field so precious in our Master's eyes,
 Untilled and drear?

He comes with speed to bring us endless day,
 Where are the flowers which should bestrew His way,
 His brow adorn?
 Alas! when worldly dreams the senses steep,—
 'A little folding of the hands to sleep,'
 And life is gone!

Uprise ye then, and to the parting word
 Breathed from the lips of our ascending Lord
 With care attend;
 'Go, teach all nations,'—was the charge, world-wide,
 Nor need we fear since He is at our side
 Until the end.

Invested now with kingly rule and power,
 Upon His Church He sends the copious shower
 Her work to bless.
 See where the desert blossoms as a rose,
 His gospel grace transforming as it goes
 The wilderness.

We upward look,—O Lord, baptize anew
 Ourselves, our work, with Pentecostal dew
 This holy tide;
 And as we pray, 'Thy kingdom come,' may we
 Haste to that glorious hour when we shall see
 Thy Church Thy Bride!

Here — and — There.

I.—HERE: *Home Items.*

E deeply regret the removal of no less than three prominent friends during the past few weeks.

1. *Mrs. J. H. Fergusson* of Culroy, Surbiton, was a much-valued member of our Committee. Her Indian experience, her excellent judgment, her zeal for souls, her devoted piety, and her painstaking attention to what she undertook, made her influence a real power amongst us, and her loss will be deeply felt in our work.

2. *Mrs. Windley*, for fourteen years the Treasurer of our Nottingham Association, was called very suddenly on February 8 into the presence of the Master she loved and served. In her removal the C.E.Z.M.S. has lost a warm friend and supporter, who never wearied in her efforts to promote its welfare. Many of our missionaries will hear with true sorrow of the loss of the friend who was ever ready to welcome them to her home, and who entered with such large-hearted sympathy into the trials and the joys connected with their self-denying work for Christ.

3. *The Rev. Edmund Hollond, M.A.*, of 23 Hyde Park Gardens, has been called to his rest. In him also we have lost a staunch friend, a wise counsellor, and an ever liberal supporter. Few knew the extent of his generosity where the purity of the gospel and the maintenance of Evangelical principles were involved. The cause of Evangelical truth in the Church of England has lost much by his removal.

May others be raised up to fill the gaps in our ranks thus created !

We are happy to announce the arrangements for our Annual Meeting. Hitherto it has been held, unfortunately, at the same hour as that of the Church Pastoral Aid Society, for the simple reason that at no other time could Exeter Hall be secured during the week of May meetings. Both Committees have felt regret that two Church Societies, whose *raison d'être* is their Evangelical and Protestant principles, should thus appear to clash, and this year we, as the younger Society, have felt it right rather to withdraw from our vantage-ground in Exeter Hall than to seem to compete with a body whose views are identical with our own. We have therefore resolved to change both the hour and the place of our meeting in deference to the necessities of the case, and in humble confidence that the Master will not suffer us to lose by a trustful acceptance of the apostolic

rule, 'Ye younger, submit yourselves to the elder.' Our Anniversary Meeting will this year be held on the morning of the Thursday in the 'Week of Meetings;' that is, Thursday, May 8th, at 11 A.M., at the Polytechnic Institution, Regent Street. We have to note also another 'departure.' Hitherto our Chairman has been an eminent clergyman. This year our Anniversary Meeting will be presided over by a distinguished layman. Sir John Kennaway, Bart., M.P., has promised to be our Chairman, and he will be supported by the Lord Bishop of Travancore and Cochin, the Rev. Canon Tristram, the Rev. W. R. Blackett of Calcutta, and the Rev. T. P. Hughes of Peshawur.

We may add that, by the kind permission of the Rev. Walter Abbott, the Anniversary Sermon will again be preached in the Parish Church of Paddington on the evening of Ascension Day (Thursday, May 22d), by the Right Reverend the Lord Bishop of Ossory, Ferns, and Leighlin.

In connection with the Anniversary, we may mention that the Committee propose to hold a meeting in London of our Association Secretaries for conference, prayer, and consideration of the best means of developing spiritual interest in our work in every part of the kingdom. The Lord is opening wide doors of opportunity for bringing the gospel home to the women of the East. Shall we not pray that He will awaken also to a sense of responsibility the women of England, that they fail not to hand on the priceless treasure which has made them what they are?

Our Service of Song has made its *début* at Washingborough, near Lincoln, and received a very kind and appreciative notice in the pages of the local journal, from which we quote:—

'A large number of parishioners attended, and were much impressed with the splendid example of self-dedication illustrated in the relation of the story of a young lady of position who sacrificed all for the Mission, and went amid great peril to the women of India.

'The solos and choruses interspersed in the story are very soul-stirring, and most applicable to the frame of mind induced in its recital. . . . The audience, which completely crowded the room, showed by their munificent response to the collection how much they appreciated the glory of the work.'

One of our Missionaries suggests to friends in England that periodicals, when done with at home, are most acceptable and helpful to workers at lonely stations in the Mission-Field. 'One friend,' she says, 'sends me the *Fireside*, and another the *Church Missionary Intelligencer*, every month.'

She is sure that many would gladly follow this good example. If any such will write to the Editor the offer shall be made known through our pages.

Our Deputations are often much in need of a good map of India, large in size, and boldly executed on calico, to explain our work. Diagrams, also on calico, of subjects illustrating our work have been asked for. Could any friends to whom God has given a talent for drawing help us in meeting these needs?

II.—THERE: *Foreign Items.*

I. *North India Missions.*

Calcutta.—Normal School.—The prizes were distributed by Lady Garth at this Institution on Wednesday afternoon, December 19th, the Lord Bishop presiding. The anthem, 'Lord of all power and might,' was sung in good time and tune by the pupils without the aid of instrument, after which, and prayer, the subjoined report was, in the absence of the Rev. H. P. Parker through indisposition, read by the Rev. W. R. Blackett.

The prizes having been presented to the successful students, his Lordship addressed the friends of Mission-work and the outgoing students upon the importance of having the heart really and thoroughly in the work, whatever it is, in which we are engaged. This Institution, he said, might well claim its share in having brought about the accomplished results, so far, of female education in the East. It was, however, more important that our principles should be sound, and the direction of our efforts right, than that we should have particular tangible results to show. To this end all should ponder well and take good counsel before devoting themselves to a line of work. In Zenanas and schools it was the confidence gained, the influence shed, which would tell more than mere teaching, however definite. Let there be free play between heart and heart, and love mingled with the faithful hint, and then Christian workers would be blessed themselves and would carry a blessing with them in their work.

The Venerable Archdeacon Atlay returned thanks for those present. The attendance was larger than usual, and included several relations of students, some Bengali gentlemen, and others interested in Missions.

The proceedings terminated with the benediction, after which prizes and presents were given to the children of the Central School.

The Report of the Viceregal Commission on Education has been published. It contains the following remarks on work like ours:—

‘The most successful efforts yet made to educate Indian women after leaving school have been conducted by missionaries. In every Province of India ladies have devoted themselves to the work of teaching in the houses of such native families as are willing to receive them. Their instruction is confined to the female members of the household, and, although based on Christian teaching, is extended to secular subjects. The degree in which the two classes of instruction are given varies in different Zenana Missions, but in almost every case secular teaching forms part of

the scheme. Experience seems to have convinced a large portion of the zealous labourers in this field that the best preparation for their special or religious work consists in that quickening of the intellectual nature which is produced by exercising the mind in the ordinary subjects of education.

‘The largest and most successful of the Zenana Missions are composed of one or more English ladies, with a trained staff of native Christian or Anglo-Indian young women, who teach in the Zenanas allotted to them.’

Burdwan.—We have cheering accounts from Miss Editha Mulvany, who tells of 41 present in her school, and of hopeful openings in Zenana work. The Committee are carefully considering whether, during the malarious months, August and September, our Burdwan missionaries might open some work in or near Ranegunge, which would then become a kind of outstation to Burdwan.

Krishnagur.—Through the kindness of Miss Jane P. Nisbet, of Abbey Gate House, St. Albans, we are permitted to publish the following interesting information from a letter addressed to that lady by our missionary, Miss Collisson, now on her way to England.

Miss Collisson writes:—

‘CAMP, Feb. 12th, 1884.

‘. . . To know that we have sympathisers and praying friends at home, interested in the work out here, encourages and supports us. I am still out in Camp itinerating, and the people continue to be most encouraging, begging me to go to far more distant places than I can possibly visit. If I were in good health I could do more, but at present I cannot stand the noise and

excitement of the people for long together. You can have no idea, unless you have seen it, what an excitement is created when we go into a village that has not been visited before. The men, women, and children come running out from all corners to see. If you begin to talk to them, many at once take flight—such a cackle and chatter is raised that you can hardly hear your own voice! The first sub-

ject of chatter is, am I "a man or a woman"? The Bible-woman assures them that I am a woman like themselves. By degrees they come nearer, and I say, "I have come to tell you what is written in the Ingil about the true Guru who can give you Mookti; can you give me a mat to sit on, or a stool?" "Oh no; our caste will go!" At last they gave me a mat.

"The other day in a village they would not give me so much even, though they crowded round and wanted to hear me read the Ingil, so I sat down on a mud step in front of a hut, when they were delighted, and called out, "Good, good!" I immediately attacked *caste*, and said, "This is very dreadful! you and I are *sisters*, we have *one* Father, Allah. We are all His children—brothers and sisters, meant to *love* one another. But what kind of sisters are you, who will not even give me a mat to sit on? Must I not be ashamed of such sisters? Yours is a *dreadful* religion, that teaches you to be so unloving to a sister! The *true* religion is not so; it tells you to be loving and friendly to all. *Satan* has taught you this dreadful *caste*, to draw you away from the true God and His love, and to destroy you. How can God dwell with you and bless you when you hate instead of loving one another?"

"I asked what they would do if a poor low-caste woman were dying in their midst. Would they help her? "Oh no; how could we touch her? our caste would go," they said. I asked, "You would even say, Let her die; would you not?" "Yes," they answered, "what could we do?" I said, "And yet Allah loves the lowest caste woman quite as much as He does you. *Satan* has taught you to act like this." They began saying to one another, "These are true words. One Allah is over us all, and we are all sisters in His sight." One woman at last got up, and soon a mat was put down for me; but they were not satisfied with this, and sent some way off

to get a stool, which they placed before me. I was very much pleased at the conquest over their caste feelings. They looked happy too, and said, "Are you happy now?" I answered, "Yes, very happy, because you are like *true* sisters, and I want to see your dreadful caste thrown away like an old garment, because, as long as you obey it, Allah cannot pour His blessing on you, or show you His great love, and give you *Mookti*."

"They listened attentively after this to the 10th chapter of St. John, and Luke xiii., xxiv., etc., and about Christ being the true *Door* and the true *Shepherd*. We never know what kind of reception we are going to meet with when we go into a village: sometimes noisy, sometimes quiet, sometimes angry, and sometimes accepting all we say well. Often those who are most angry at the beginning are the best and most impressed listeners (apparently) at the end. At two villages the men were very angry, and would drive the women away as soon as we attempted to speak to them. In one of these villages, no sooner had we left than a fire broke out and destroyed a good many of their houses, and two little children were burned to death.

"These people are so superstitious that many will probably look on this as a punishment from God for not receiving us, and yet it may be a means of blessing to them, poor things! A fire broke out in another village, and Mr. Williams ran and helped to put it out, and this act seemed to impress the people a good deal. They thought he must be a wonderfully kind Sahib, and their true friend.

"I was speaking to a Hindu gathering the other day of "*all* being sinners," and a great fat shaven Brahmin priest came near to disturb. He was very angry at hearing such teaching. He burst out with, "*I* am not a sinner! I am a holy Brahmin; how can *I* be a sinner?"

I said, "What! are you a *guru* to the people, and you do not know the very first teaching? If you do not know about your *own* sinfulness, you will never be a true guru to the people about *their* sins." He said a good deal more, poor man, maintaining that he was holy. It is good to get a Hindu and Mussulman gathering *together*, and show them that there is One Saviour and one way for *all*.

'The idea, too, of true *prayer* is quite new to all alike. The Hindu's only idea is to call the *name* of his god, perhaps hundreds of times, as "Ram, Ram, Ram!" etc., or to do some puja to avert the anger of his gods. The Mussulman, too, can only call on "Allah, Allah, Allah!" any number of times, besides the two or three *moutries* in Arabic, which they are taught to repeat over in the

same way, not even knowing the meaning of the words. They will repeat a *moutra* to you if you ask them, but if you say, "What is the meaning of those words?" they can only answer, "How can I know? only Allah knows." It is very striking to them to hear how Christ has taught us to *pray out* the desires of our hearts, as to a father. It draws them wonderfully to show them this.

'It is a general belief that their fate is sealed, and that they will soon all become Christians. The other day one woman said to another in a matter-of-fact way, "These Christians possess every kind of happiness,—peace, forgiveness of sin, a true Prophet, Mookti, and a place in heaven! See, what have *we*? Nothing! Theirs is the *true* religion!" . . .

Bhagulpur.—We are happy to announce the arrival of Miss Haitz on her well-earned furlough. We commend both our sister who is taking rest and Miss Pinniger, who is left in charge of the Zenana work, to the prayers of our readers.

II. Punjab and Sindh Missions.

Amritsar.—Miss Hewlett writes (February 15, 1884):—

'You will doubtless remember my asking you from time to time to pray for a girl named —, who had been a long while in the Hospital. She is a paralytic, and can never be cured. She occasionally has epileptic fits, but is bright and intelligent. She has been with us so long that she is quite one of us; and is so uniformly cheerful and patient that every one is fond of her.

'A good while ago we felt our prayers were being answered, she grew so inquiring and thoughtful; but often the coming of hard-hearted Mohamadan women in beds near to hers (which we could not always prevent) would seem to have a deterring influence with her, and she would not listen to us. One woman tried to persuade her that if she became a Christian she

would be made to eat cats; but this was lately, after her mind was fully made up, and she cleverly replied, "If *that* is what Christians eat, it must be what the Miss Sahiba gives us for dinner; and if so, *cats are very nice!*"

'We prayed for her constantly, and were struck with the many ways in which she began to improve, until at last it became evident that in a simple, childlike way she was really believing and trusting Jesus. She often said, "I prayed nearly all night to Jesus to make me good." She could not be taken to church, on account of her illness, so she was brought into our parlour one Saturday evening, when at our weekly prayer-meeting about 30 people were assembled, and there we placed her on a sofa, and Mr. Wade baptized

her. She had often been carried into the same room for Sunday-school, so she did not feel it strange. Her name was not changed. Rahmo means mercy, and it could not be improved upon. It had been her great pleasure to call herself my daughter, as you know these dear, dependent, childlike creatures are so fond of being; but after the baptism she said several times in a significant way, "I am God's daughter now." She was baptized on January 26th. She is very happy, and is never tired of hearing hymns or being read to. She always comes to Sunday-school, being lifted in through the window. She has no relations, except one sister, and she has no idea where *she* is, so I think Rahmo is to remain with her Hospital friends for the rest of her life.

'I would ask your renewed prayers for — (whose picture was drawn for the Christmas number). She is slowly dying of cancer, and is so very hardened and defiant about the gospel message. Only once I saw her a little

touched, when I took her into the verandah, away from the others, and pleaded with her, and besought her to come to Jesus. I almost thought she *was* coming, but the devil has great power in her heart. We have all prayed so constantly, and tried in so many ways to lead her to Christ that my hope is still strong for her.

'I was called a few days ago to a wealthy Hindu house; found some nice intelligent women, and was able to get their attention. Curiously enough, one of the pictures on the wall of their room represented the return of the Prodigal Son. It had come into their possession with some furniture from a shop. Of course it served me for a text. One woman afterwards said, "Ah, yes; *you* know all these things—but *we*—why, I am nearly forty, and no one ever told me this before! How can I ask Him to forgive me when I cannot even hear of Him?" I thought of "How shall they hear without a preacher?" and wish we could multiply our workers by hundreds.'

Peshawur.—Miss Mitcheson writes, under date 25th February 1884:—

'I am so thankful I have been sent here, for the work is opening out even before I can speak much. This is one of the advantages of Medical Mission-work. Of course, there is the sorrow

at the same time, that one cannot say much to the people about the Lord; but the comfort is, we can speak much to the Lord about the people, and we know He hears.'

III. South India Missions.

Masulipatam.—Miss Brandon writes on January 12:—

'On Christmas Day one of our pupils asked for baptism. I at once asked Ralnam Gam (our native pastor) and his wife to come. When he had seen Applamma, he wrote to her friends to say she was with me. My messenger was back in an hour. Her brother had read the note, and sent no reply, by which we understood there would be no trouble. Ralnam Gam kindly remained with us till nearly 10 o'clock, when he had prayers with us, and left.

'The next morning her mother came about seven o'clock. She talked with her for nearly an hour, but did not cry much. Applamma had not eaten any-

thing in our house, so her caste was not broken. Her mother said to her, "Come back with me; I shall tell our friends you were with neighbours, and no one will know you have been in the Missylees' house." She answered, "I have now eternal life; I cannot return." After her mother left, she took coffee and bread. She was well prepared, and had a good knowledge of the plan of salvation. She was very happy when told the ceremony was soon to be performed. Ralnam Gam kindly examined her on the Sunday morning, and was quite satisfied with her answers. I arranged to bring her to the

afternoon Telugu service. Applamma preferred her second name, Ramgannu. In future she will be called the latter. I am sorry she changed; the first is much more precious to us, being connected with her coming out.

'Our Heavenly Father has been very gracious in allowing us to see some fruit. She remained with me a fortnight, until there was no fear of her friends making any trouble; and then I took her to Mrs. Padfield's boarding-school. She will go on with her education. We hope in a year or two she will be able to help in our work. She is most anxious to learn,

and is now reading in the third book. She is a nice bright intelligent-looking woman, about twenty-four or twenty-five years of age. She has been a widow since she was *six* years old. She brought some money and jewels with her, about Rs.100 in all. She left all behind which she thought her family could claim. Her mother and Munganna have been to see her at school. Mrs. Padfield says she spoke very nicely to her mother, and tried to comfort her. Her only two daughters are now Christians. I hope in no very future time she will also come out.'

Palamcottah.—When our last Number was published we knew no details of Mrs. Lewis's death. We have since received several touching letters, which our readers will be thankful to see.

Miss Ling writes on January 26 :—

'... Dear Mrs. Lewis was taken from us last Thursday night after only three days' illness. If she could have chosen, I am sure it would have been just such a death as she would have desired: at her post, surrounded by loving missionary friends, and after a short and almost painless illness. ...

'All the previous week she had been out visiting every day with her Bible-women, and had done a great deal of correspondence. On Saturday she had her usual meeting with them, when they read their week's report. ...

'On Sunday, January 20, she went to the Tamil service in Tinnevely, and was very much affected by the death of a young schoolmaster from cholera the night before, leaving a wife and five children. In the evening we went to the English service at Palamcottah, where Mr. Parker preached; she so much enjoyed his sermon! On Monday, the 21st, Bishop Sargent, Mr. Parker, and two native clergymen, came to tiffin; she had been poorly in the morning, but seemed to brighten up when they arrived, and very much enjoyed a chat with Mr. Parker. At 5.30 she went to the distribution of

prizes at Mr. Schaffter's College, but left before the proceedings were quite over; and did not leave her room again that night. ... At 3.30 A.M., Tuesday, I heard her groaning, and wanted to send for the doctor, but she would not; but I did so at 5.30. She by this time realised that she was attacked with cholera. ... She called the servants, and told them to take care of me, saying she was going to the Lord, and then took leave of me. ... She then said, "Write and tell Bishop Sargent that I have been nearly all night with God." The choleraic symptoms gradually ceased, and all Tuesday she slept well, and took nourishment. On Wednesday the doctor thought she might be brought into Palamcottah, but as night approached she became more and more drowsy, and her one wish was to be left alone. On Thursday she was taken to Bishop Sargent's house in Palamcottah, where she gradually sank, and entered into rest at 11.15 P.M. on Thursday, January 24. She was interred the next morning in the English churchyard, near Mrs. Sargent.'

Bishop Sargent writes :—

'We have indeed lost a noble, self-denying woman, a loving friend, and an efficient helper in the great work.

It is not an easy matter to supply Mrs. Lewis's place.'

And again :—

'She was a faithful, saintly Christian, and an earnest exemplary worker in the Great Master's service. . . . To the Bible-women she spoke as if she had premonitions of the coming event, for she spoke to them as if, perhaps, it would be the last time. "She was going home," she said, and enjoined on them the duty of doing all they could to encourage and please Miss Ling, and fulfil their duties as Christian

teachers in their several spheres of work, concluding with the request and the hope that they would follow her to heaven. . . . She had gained the hearts not only of her fellow-workers, both European and native, but the hearts of many of the Hindu females, whose houses she visited at all seasons, and by her pleasant happy manner showed herself to be thoroughly their friend.'

North Tinnevely.—Mrs. Kearns has been much cheered by a visit from Mr. Parker and two Indian clergymen from Calcutta, who showed a keen interest in her work. One result of this visit is the appointment of a good catechist to work amongst the 19,000 Rajoos of Rajapalayam, one of Mr. Parker's two Indian friends contributing towards his salary. Mrs. Kearns is delighted at this prospect, in a place about which she has been long anxious.

She tells us also of an interesting effort made by herself and her Bible-women to support a 'Sache Bible-woman to the heathen.' 'Sache' means in Tamil a *witness*.

Mr. Parker and his friends cheered these lonely workers by purchasing some articles which they had made, to be sold for this object, and very delighted were the Sache Bible-women at the thought that work of theirs should find its way to Calcutta.

Trichur.—Miss Coleman writes, 28th January 1884 :—

'We have just got into our new house, and like it very much. . . . We have three rooms up-stairs and three down, which makes it much more airy, and being very strongly built it will stand the heavy monsoon weather we have on this coast. . . . We hope to open up work in some of the outlying districts, where as yet the gospel has not reached the women.

The ignorance of the people is very deplorable. How often we wish we could multiply ourselves so as to be in many places at once, but as this cannot be, we can only pray that the Holy Spirit may disperse the darkness and shine on His own Word, which we can often send to them when the distance is too great for us to go.'

And again, three weeks later :—

‘We have now 32 high-caste children under our influence, who are receiving regular Scripture instruction—not two years ago we had but 7 pupils.

‘One Hindu gentleman who was present remarked to me, “I have been praying to God for the success of this school, and God has heard my prayers, for it is a success, and I believe now at last the light is about to dawn on poor India.”

‘This gentleman’s three sisters were some of my first Zenana pupils, and I still visit and teach at that house. His mother now likes to have the Bible read to her ; and he is reading it himself, and so is one of his sisters, whom I now only occasionally see, as her husband has been appointed the *Ite Munsy* of a place about twelve miles off ; but when our Bible colporteur goes there he always calls on them, and they are glad to see him, and send back kind messages to me. When that house was first opened to me, all these people were in dense darkness, and much opposed also to the truth ; but they were anxious to be taught needlework, and in this way the gospel message was heard, and, I hope, has not been heard in vain. I might also mention that that Hindu gentleman before referred to has by his influence, and because Mr. Bishop has raised his school to a higher standard, succeeded in getting fifteen high-caste Hindu youths to attend the C.M.S. Mission School. . . .

‘I must tell you also of a conversation I had only a few days ago with a very intelligent Brahmin, who spoke English fluently. He had come to Trichur for the settlement of a dispute on hand between the Travancore and Cochin States, and I met him at the house where Leah teaches the Brahmin ladies to read, and I have taught them needlework. Directly he took his seat on the verandah to talk to me, they left us, and went into another room,

and he then commenced by asking why we had recently had a new version of our Vedas, which I think I explained to his satisfaction ; then he said he had studied the Hindu and Mohammedan religions, and he knew something of ours also, for once he was for more than a year in a Madras school, but he had not opened a Bible for seventeen years. After he admitted that their own Vedas had many errors and contradictions in them, which wanted correcting, I told him prophecy fulfilled in ours, if nothing else did, proved this to be the true Word of God.

‘We touched on the subject of the “new birth,” when he asked if I knew what a true Brahmin was, and said that not one Brahmin out of thousands was a true Brahmin ; that he was not one himself, though born a Brahmin. A true Brahmin was one who held direct communication with God Himself ; but before attaining to this high estate he must meditate much upon God, do much good, and suffer much, then only perhaps he might get a new life, which would enable him to do this ; that some of our early saints had, he believed, this new life, but people did not get it now.

‘Then I told him how mistaken he was about it, for thousands of Christians could testify that they had passed from death unto life, and that I thanked God because this was my own joyful experience ; but we had not got it through any merit or good works of our own, but through simple faith in the Lord Jesus Christ as our own personal Saviour, and that this blessing was as free to him as the air he was then breathing, if he would receive it in God’s own way. I asked him then if he believed I had been telling him the truth, or if he thought I was trying to deceive him. His reply was, “I can tell you are only saying what is true.” I then begged of him to begin without delay the study of God’s Word, which he promised to do, and

said he could remember one text out of it, which was, "Ask, and ye shall receive." I then left him, telling him to pray to God to give him His Holy Spirit to lead and guide him into the truth, so that he might be a true

Brahmin, and have fellowship the Father and the Son, and be able to tell to others it was the precious blood of Jesus Christ alone cleanses from all sin.'

Ootacamund.—Mrs. S. Saththianadhan writes on 12th February 188

'I have to do with such a variety of women, four quite different classes, Hindus, among them the Tansilians and Maratthas, Parsees and Mohammedans. Their ways of thinking, observing, questioning, and living are so very different that I feel I cannot do justice to any of them here in this short letter. I will therefore just try to give you a hasty sketch of my work here.

'The climate of this place is so nice I can spend a good deal of my time with the women in the Zenanas without in the least fatiguing myself. The work here was begun about six months ago; before this no one had ever attempted visiting. I have now about five Zenanas in the Mohammedan quarter; most of them are well-to-do. My coming from Bombay, and speaking their own language, was a sort of passport to these families. I was received very warmly, as if I was

And a week later:—

'I have such interesting gatherings in my Mohammedan school. It is in the heart of the Mohammedan quarter, and in a back lane, so my going there excites much notice. Children, as soon as they see my carriage coming, run in to tell their mothers that the "Bibi Sahib has come;" and it does not take much time for the mothers to put on their veils and steal through back passages into the school-room. The other day I had such a large gathering. The interest awakened in them is surprising. I never thought the school would be such a success.

'Some of their questions show great intelligence. The quickness of the girls in picking up fancy-work and needlework is also great. I sometimes

an old friend of theirs. You have an idea how entirely shut up the place is from all that is beautiful, pleasant, and health-giving. Surrounding the green hills, and close to their valleys and trees, but they cannot see anything. Their houses are like walled prisons, and their sole amusement is cooking delicacies, wearing jewels, adorning themselves, and gossiping.

'I have opened a school in the quarter for the grown-up Mohammedan girls. It is in one of their muhallas, and an elderly lady, his mother, is asked to attend to them as a schoolmistress. Scripture and fancy work I have reserved to myself. They are very with great pleasure to the Bible school. I tell them from pictures. They now have 15 girls on the roll, and come pretty regularly. I have a few families in the Tamil quarter

find it difficult to have new pupils ready for them.

'There is a hill-tribe living in the most primitive state, known as the Godas. Oh how my heart is drawn within me when I see their simplicity, and think that they know nothing of the true God! They have a peculiar grace and majesty in their bearing, and are very patriarchal in their appearance. They are seen in numbers, walking on the mountain paths, and looking at people with frightened, half-amazed, and flying expressions in the woods at the approach of a European. How I wish I knew their language! There is *work, real practical work*, among them.'

IV. *China.*

Foochow.—Miss Gough writes happily and hopefully on February 1 :—

‘A few weeks ago I went with Mrs. Stewart to visit Mrs. Ahok, the Chinese lady in whom Mrs. Fagg is so much interested, and in whose conversion she was so instrumental (“Remarkable Answer to Prayer,” C.E.Z.M.S.) . . . I hope to see more of her, and, if possible, by her help to obtain intro-

ductions to others. Work of such a kind will doubtless have its own peculiar difficulties, but we cannot but feel the importance of trying to carry to these secluded Chinese ladies the good tidings of which they are in such utter ignorance.’

In Memoriam—Mrs. Lewis.¹

‘Which have borne the burden and heat of the day.’—ST. MATT. XX. 12.

‘WELL done!’—we hear the echo of the Master’s voice
In softest whispers sounding forth the welcome sweet,
As ‘mid the ransomed hosts who round His throne rejoice
Another tired labourer resteth at His feet.

‘Well done!’—The conflict has been fierce, the warfare long,
The toil unceasing. Yet she laboured bravely on.
Now tear is changed to smile! Now sigh is changed to song!
The battle has been fought, the warrior’s victory won.

‘Well done!’—The seed was sadly sown with many a tear,
On rock may be—’mid thorns—or haply on good ground;
Yet shall this seed in weakness sown and in much fear
At Christ’s appearing to His praise and joy be found.

‘Well done!’—‘The labourer is worthy his reward’—
And thine, brave heart, these priceless souls shall be:
To all thy loving toil the Master had regard;
Wait till the End shall come, and thou the fruits shalt see.

L. T. F.

March 1884.

¹ Vide *India’s Women*, March—April 1884, pp. 103-106, ‘A Veteran’s Home-Call.’

Praise and Prayer.



RAISE for the new building so graciously provided for the Central School at *Amritsar*. See page 120.

For the bright prospects of the happy home at *Batala*. See page 131.

PRAYER

For Maya and her afflicted friend. See Miss Wauton's report, page 122.

For many hopeful signs in our Zenana and village work.

For Kappurthala. See Miss Thom's report, page 146.

For Miss Hewlett's dying patient. See page 162.

Notices of Books, and Miscellanea.

The Children of India; written for the Children of England by one of their Friends. London: Religious Tract Society.

THIS is a charming book; the very best *Zenana Primer* we have seen. If the Church of Christ is to enter in by the open door which her Lord is setting before her all over the world in the opportunity for women's work amongst women, she must train her young for the service. That is what this book is meant to do. Bright, clear, simple, absorbing, true, its pages will be eagerly read, and not easily forgotten. The type is large, the map clear, the pictures good, and the cover attractive. It is just the book to be read aloud to the children on a Sabbath afternoon. But what pleases us most about it is that it is only the first of a series. The 'Good-bye' chapter invites young readers to say if they would 'like another book about some more children in another country; and if so, which country shall it be?'

Notices to Correspondents, etc.

* * * *All Communications, Contributions, Books for Review, etc. etc., are to be addressed to The Secretary, Publications Committee, 9 Salisbury Square, Fleet Street, E.C.*

* * * *Correspondents will kindly note that the Magazine being the official organ of the Society, all accepted contributions are, by our Constitution, subject to the revision of the Publications Sub-Committee.*

* * * *Contributors are requested to write clearly on foolscap paper, on one side only of the page, and to keep a copy for their own use.*

* * * *Important matter as to Girls' Union, Committee Proceedings, Reviews, etc., is held over for want of space.*

INDIA'S WOMEN.

VOL. IV.

JULY—AUGUST 1884.

NO. 22.

OUR readers will be shocked to hear that just as we are going to press tidings reach us that our brave young Missionary at Peshawur, Miss Norman, has been suddenly called to her rest. She died on Ascension-Day, after a short illness, very peacefully, rejoicing in her Saviour's name, and only concerned that all dear to her might be brought to love Him too. This number of our Magazine contains the first report of her work, alas! that it should contain also the sad tidings of her death. We must reserve till our next issue the very touching story of her illness, sent us by her loving and faithful colleague, Miss Mitcheson, who nursed her tenderly till the last. Our departed sister had gained in a wonderful way the love and esteem of the Afghan ladies whose Zenanas she visited. She was one of our most promising missionaries. Her removal is to us in every way a great, a serious loss. May the Lord enable us all, in lowly love, to learn what He would teach us by this discipline! Will our dear friends pray that our Committee may be guided in the choice of one to take her place, and will they think of our young sister, Miss Mitcheson, in her loneliness and sorrow? One of Miss


Norman's last expressed hopes was that her successor might be one who would carry on the work with increased zeal and faith and love. The good Lord supply our need, for His dear Son's sake !

The Women of Scripture.

By the Rev. J. E. Sampson, Vicar of Barrow-on-Humber, Lincolnshire.

XVII.—A POOR WOMAN.

MARK XII. 41-44; LUKE XXI. 1-4.

 VERY poor woman. And a widow too. I cannot tell you her name. It is nowhere recorded. Ah, I err in saying so. It is recorded, but not on earth. It shines brightly in rich illuminated characters in the roll of the Book that is written in heaven. 'The spirits of just men made perfect,' they know her name. And angels know it. And, best of all, God knows it. 'I have called thee by thy name ; thou art Mine.'

But nobody knew her here. Brightly her lamp shined, but nobody saw it. 'Eyes have they, but they see not.' Quietly, calmly, her life went on. It ruffled no one's path. It attracted no one's admiration. There was nothing in it heroic or grand, as men estimate these things. She was one of the Lord's hidden ones.

Did I say she lived in peaceful tranquillity ? She did, so far as the great world around her knew. But she had bowed before storms, and trembled beneath clouds, as black, as terrible as had fallen on any others. Once she had a husband. She was a widow now. Who can tell what pages of sorrow are written on that one fact ? Whatever she had in his lifetime, she was poor, very poor, now.

Widowhood and poverty, friendless and forsaken, was ever case more desolate ? All she had was 'two mites, which make a farthing.'

But her poverty did not keep her from the Temple. She 'came,' we are told. I should not have wondered if she had come to sit at the 'Beautiful gate' that she might 'ask an alms.' But no. The little glimpse we get of her as she 'came' rather suggests the thought that in her secret heart she was treasuring that golden saying of her God, 'Let thy widows trust in Me.' Though she had but 'two mites,' I see in her no 'care for the morrow.'

Certainly I could not have blamed her if she had kept her 'two mites,' or at least one of them, for the morrow's wants. It would have seemed

but provident. Have we not often thought of the very poor, that they are too poor to give anything for our missionary work? If we have, is it not because we have thought it to be *our* work, man's work, to be ruled by man's estimate, rather than the Lord's work, to be done by the Lord's people?

I shall not soon forget the words which 'a certain poor widow' said to me a few days ago. 'There are no collectors for the missionaries,' she said. 'Yes,' I said; 'every house in the village is visited, I expect.' 'They never come to me,' she said, 'and *I feel grieved.*'

Widowhood and poverty are, I think, grief enough. But here was another grief. Let us take heed lest in our collecting we grieve the poor and the widow. There is a sweet solace in giving to the Lord, a joy in His merciful acceptance of our gifts, which we may not deny even the poorest.

Nor yet let the poor servant of the Lord deem her gifts to be of little worth. I think this 'certain poor widow' thought less of her gifts than of the Giver of all; less of what she gave than of Him to whom she gave. Our offerings are not to our 'Society,' but to the Lord. We need not care to calculate their value. He knows what and why we give. 'The rich men' are said to give 'much,' but He tells us exactly what 'this poor widow' gave. He notes not only the 'farthing,' but, with a delicate attentiveness to her needs, he notes also that she had not kept for herself even one of her 'two mites.' I love to notice this little Scripture 'sum'—'two mites, which make a farthing.' Let us go to Christ's school that we may learn Christ's arithmetic. Then shall we know more clearly the real value of things.

'Jesus sat over against the treasury, and beheld how the people cast money into the treasury.' And when He saw the 'poor widow casting in thither two mites, He called unto Him His disciples.' His lesson from her example was intended especially for *their* ears. She came, and went, and knew not that her 'two mites, which make a farthing,' were to be a lesson for the Church in all ages. She came and cast in her 'two mites, which make a farthing,' little thinking that she had 'cast in more than they all.' There is a wealth in pious poverty which men little think of. There are mines in our back streets yet unworked.

I said I could have excused 'this poor widow' if she had not given. But I venture to think that such excuse is a product of these last and 'perilous times.' From the very first I see men rendering somewhat 'unto the Lord for all His benefits.' Abraham and Jacob gave their tenth, and gave it apparently as a matter of course. The Israelite gave much more.

Even in those degenerate days when 'Jesus sat over against the treasury,' rich and poor all gave. The sin of not giving, or of giving only what we can easily spare, or of thinking that we may give or not as we please, has been reserved for the closing days of this Christian era.

But let 'disciples,' at least, learn of 'this poor widow,' or rather of Him who 'looked up and saw' her, to love the praise of God more than the praise of men.

Our Fourth Anniversary.



ANY of our Home Workers will look back with thankfulness to the first week in last May. The proceedings began on Wednesday evening, May 7th, with a *Prayer Meeting* at the Society's Home at Maresfield Gardens, which was attended by a large number of our workers in England, and by Miss Blandford and Miss Haitz from the Foreign field. The Rev. J. E. Matthews, Vicar of Swanwick, gave a very useful address on John xii. 24, which he described as one of the 'germ-verses' of the New Testament. Several friends engaged in prayer for a special blessing on the proceedings on the morrow, and on the conference to assemble on Friday.

The *Anniversary Meeting* was held at the Polytechnic on Thursday morning, May 8th. Sir John H. Kennaway, Bart., M.P., took the Chair at eleven o'clock.

The Rev. J. F. Andrews, Vicar of Roxeth, offered prayer, and the Report was read as follows:—

With feelings of deep gratitude to Almighty God your Committee meet again their friends and constituents on the occasion of our Fourth Anniversary.

They are happy in being able to report an Income of over £20,000, which God has graciously given to His servants; and they note with thankfulness and expectation, not only that this is the largest income they have received, but also that the rate of increase has been greater than in any former year.

From every part of the mission field has come one glad tale of blessing and opportunity; blessing abundantly vouchsafed on labours spent, and opportunity for fresh endeavours all around.

Indeed the main anxiety which has weighed on your Committee during the past year may be expressed in the single word 'overstrain.' The work set before wellnigh every worker has been more than she could properly overtake; and we have been continually fearing 'breaks-down.' Still in this also the Lord has been very gracious to us, and the health of our working band at all our 31 foreign stations has been on the whole well maintained. To Him be all the praise!

1. NORTH INDIA MISSIONS.

1. *Calcutta and Neighbourhood.*—Each branch of our work in Calcutta and neighbourhood shows good progress.

(a) The Examiners report 'a marked improvement' in all the three divisions of the Normal School. Five of its pupils passed out at Christmas, and 'will, we hope,' says Miss Hunt, 'make really useful Zenana teachers.' The *Native Training Class* is also doing well, and the *Central School*, where the students practise the art of teaching, is in itself an important missionary agency, with 118 Bengali girls, mainly non-Christian. The Normal School is in fact a *great Central Institution*—a training-ground whence our North India Missions draw supplies.

(b) The Misses Highton's *Bengali* work, which extends to the villages round Calcutta, shows more than 600 pupils in 11 schools, besides 103 Zenana pupils taught at home. 'Christian School work,' writes Miss Gore, who filled Miss Highton's place during her absence in England, 'arches India with a magnificent rainbow of hope.' 'Now I must pray to God before I go to my bed,' said a little child at the out-station of Howrah, who had bought at school a little book by A.L.O.E. In this way seed is sown in many a home.

(c) The *Mohammedan* work in Calcutta has difficulties peculiar to itself. Nevertheless Miss S. Mulvany has been able to carry on Christian teaching in some 30 or 40 Mohammedan and 2 or 3 Parsee houses.

2. The *Converts' Home* at *Barrackpore*, like the Calcutta Normal School, is a handmaid to all our North India Missions. Miss Good has had the joy of seeing in connection with it 6 baptisms in the course of six months, 2 from Barrackpore, and 4 from other places. The number in the Home during the year has been 14; of this number one has become a teacher, two have gone back to their homes and are doing useful work in the villages, and one is at present in the Alexandra School at Amritsar.

Your Committee propose to connect with the *Converts' Home* their long-desired Training Class, in which

widows, carefully chosen from among the Native Christian community around Krishnagur, may be trained as missionaries to their fellow-countrywomen. This, it is hoped, will in time be removed to Kapasdanga or Chaprah, as suggested in last year's Report; but our funds will not permit this at present, and rather than delay the matter longer, the class will be begun at Barrackpore; and thus a third Central Institution will be formed which will be of use to this group of missions. The prayers of our friends are asked on its behalf.

3. Our *Krishnagur* Mission has been visited by Mr. Meek of the Methodist Episcopal Church. 'I am delighted,' he told our missionary, 'with your work and with the spiritual tone. I wish instead of 5 you had 50 schools and half a dozen Zenana helpers. If I were a lady I should feel tempted to come and work here.' In addition to the Zenana school, and itinerating work carried on by Misses Collisson and Dawe, the latter has been asked by Mr. Clifford, C.M.S., to superintend some Zenana work begun by two C.M.S. teachers at Santipur, where is a population of 30,000 souls. She says, 'They can get an entrance to all the houses, and that simply for Bible-teaching without any secular work;' and again, 'We could extend in every direction if only we had the workers.'

4. The work at *Burdwan* has materially developed. A higher class school has been opened for the daughters of Bengali gentlemen officially connected with Government; and Miss E. Mulvany has been cheered by a visit from the Lieut.-Governor, who, in one of his progresses through Bengal, went to see her school, and sent her a donation of Rs.100. Your Committee hope to try the experiment of making Ranegunge a kind of out-station of Burdwan, where our missionaries may do some work for the Master during the months of August and September, when Burdwan itself is unhealthy.

5. The *Bhagulpur* Mission is described as 'full of encouragement.' Miss Haitz, with Miss Pinniger as her colleague, has been able to gather round her groups of women and speak to them of the Saviour's love. Miss Butler's medical work has been carried on by means of dispensary and house visitation. The attendances for six months ending September last numbered 3651. She is now assisted by a compounder and by two Bible-women, and we look forward hopefully to many cases in which soul-healing will attend this bodily cure.

6. Our *Fabulpur* Mission has three branches, the Bengali, the Mohammedan, and the Hindi; numbering respectively 50, 41, and 43 Zenana pupils, 134 in all, being a large and rapid increase, for which, in so central and influential a place, we cannot but thank God.

Miss Branch has returned to the work which the Misses Daeublé have carried on so diligently in her absence.

7. At *Mirat* Miss Hoernle reports that out of some 22 Zenanas where she gives Bible instruction, only six require secular instruction also, and Miss Ströelin writes: 'The number of my houses is constantly increasing.' The opening of another Hindu Girls' School is also reported.

2. PUNJAB AND SCINDE MISSIONS.

1. At *Amritsar*, besides 20 Schools (including two Normal Classes), nearly 100 Zenanas, of which many more than formerly are among the influential class, and prosperous village work, Miss Wauton has two deeply interesting institutions.

The *Converts' Home*, like its fellow at Barrackpore, is a central agency which serves the missions all around. In October last Miss Wauton moved into the city, where the missionaries and their converts are able to be under

one roof; and she has during the year commenced what will, we hope, become a second central institution, a *Hindu Widows' Industrial Class*, where, according to Apostolic rule, they are taught to 'labour, working with their hands the thing that is good,' and where table-cloths, curtains, etc., are made from their own designs, in which there is much indigenous art.

The *Alexandra School* is described in Mr. Clark's recently published volume,¹ as 'an institution which has probably no parallel in North India, and of which the Amritsar Mission may well be proud.' 'It is a boarding-school for native Christian girls of good family.' It was never in a more hopeful state or doing better work than now. The inspector found 64 names on the roll and 60 actually present. He reported 'a perceptible and marked improvement,' and he pronounced the external appearance of the school to be excellent, the order and discipline perfect. Miss Gray on her arrival was very warmly received, and your Committee are thankful to add that Miss Swainson is now to be relieved of the Orphanage, for which the C.M.S. are making other provision. The thanks of your Committee are due to Rev. E. H. Bickersteth, who has kindly promised a grant of the 'Hymnal Companion' for use at the school.

Miss Hewlett's *medical work* is interesting and useful as ever. She has 21 beds in the Mission Hospital: and has received during the year 180 in-patients, of whom no less than 130 were discharged cured or greatly relieved. 'I shall never forget,' said one of them, 'what I have heard, or what you have done for me: I shall pray to God every day to bless you.' The Maternity Hospital has now been placed by the Municipality under her care. One of her patients was baptized on January 26. Mr. Clark writes on March 24:—

¹ *Thirty Years of C.M.S. Work in the Panjab and Scinde*, by the Rev. Robert Clark, Lahore, 1883. A volume of singular interest.

'When our Lieutenant-Governor had seen everything in Amritsar, and for three days had been going about everywhere, he said that the most remarkable of all the institutions he had seen in Amritsar was Miss H.'s hospital. He referred to it in connection with management and organisation, living as an English lady with her Christian girls and women around her, in the midst of a large heathen city, and carrying on the work there in the way she does. No higher and greater work than this could be ordinarily done anywhere.'

2. Your Committee thank God that the work at *Batala* has been strengthened, and the heart of our missionary A.L.O.E. cheered, by the arrival of two younger sisters, who are now hard at work in a happy home, the site of which was furnished by Mr. Baring's generosity, and which with true prophetic instinct they have named 'Sonnenschein.' Miss Hoernle's Indian experience has enabled her already to take the school work not only at *Batala* but at *Futtegurh*.

3. Our sister Miss Clay is pressing forward the *Village Work* around *Jhandiala* as earnestly as ever. During the year 207 villages have been visited. We regret to say there has been sickness among her newer helpers. Through the kindness of independent friends, *without any charge to our funds*, the Mission House at *Ajnala* has been finished and a little church commenced. At *Narowal*, too, forty-nine miles north of *Jhandiala*, a site for a small bungalow has been selected, while a new out-station has been opened at *Taran-taran*.

4. At *Jalandar* the Misses Thom report the opening of a little school for the blind, who are very numerous, and mention with gratitude the kindness of Dr. Moon of *Brighton*, who has promised them a generous supply of books in Urdu, Hindi, and Punjabi.

5. The Committee acknowledge in gratitude the counsel and help which Miss Norman and Miss Mitcheson at *Peshawar* have received from Mr. and Mrs. Hughes and Mrs. Imam Shah.

Miss Norman writes: 'I have two schools, one Mohammedan and one Hindu. The work in the Mohammedan Zenanas is only limited by a want of workers.' On March 5 a small room for the medical work was set apart with a short religious service, conducted by Mr. Hughes, who earnestly commended our work and our workers to the blessing of Almighty God.

6. At *Karachi* Mrs. Ball accounts her 'first and special work the care of native Christian women and children,' but the Government inspector has also reported well of her *Sindhi Girls' School*; and a house for a second School has been offered free by a well-known Hindu gentleman, if a suitable teacher can be found. She reports great interest in her work among the European ladies at the station.

3. SOUTH INDIA MISSIONS.

1. Miss L. Oxley says in regard to the Mohammedan work at *Madras* that the opposition to the Bible among her Zenana pupils is becoming less and less; and that rarely a month passes 'without my gaining admittance into one or more new Zenanas.' Mrs. Sathianadhan's four Hindu schools, with more than 300 pupils, show an encouraging record of steady work and good progress.

2. At *Masulipatam* our missionary, Miss Brandon, has had to rejoice over a bright intelligent-looking woman about twenty-five years of age who had been a widow since she was six, who confessed Christ the Sunday after Christmas. When persuaded to go home before her baptism, she replied, 'I have now eternal life—I cannot return.'

3. Mrs. Ellington is now happily established as 'House-Mother' at *Ellore*. Two Hindu and three Mohammedan schools, with a total of 190 children on the rolls, besides Zenana work, occupy fully the time of our workers. Through the kindness of the chief medical practitioner of the

place, Miss Seymour is spending an hour and a half daily in the Hospital, in order to gain a practical knowledge of medicine, which will greatly help her work.

4. The Committee grieve to report the sudden death of Mrs. Lewis, our veteran missionary at *Tinnevely*. Bishop Sargent writes of her: 'She was a noble self-denying woman, a loving friend and affectionate helper in the great work, and a faithful, saintly Christian.' She had finished and opened the 'Home of Rest.' She had completed the removal of the Mission House from Palamcottah to *Tinnevely* in order that her colleagues and herself might be nearer their work, and able the better to influence the women around them. She had seen the commencement of Miss Ling's High School: she was looking forward to 'retire and rest.' One Saturday she was giving her twenty-two Bible-women their usual weekly instructions—the next Saturday she was gone! and so she died 'at her post, surrounded by loving missionary friends, after a short and almost painless illness.'

5. Mrs. Kearns and Miss Rose have been pursuing their important work in the district of *North Tinnevely*, as also has Miss Askwith at the *Sarah Tucker* Institution, with encouragement and success.

6. The Misses Coleman were permitted in November last to gather in the first-fruits of our *Trichur* Zenana Mission. 'Three precious souls were baptized into Christ's Church below.' 'For us,' they add, 'it was a day of great joy and thanksgiving.' Their new house is now furnished and occupied, and a dispensary for the medical work is being erected close by the Mission Bungalow. They see great openings for work at Eranala, twelve miles from Trichur, which they have recently visited. They speak with deep feeling of the caste difficulties in South India. 'The people,' they say, 'want Christ on one side of the balance and caste on the other. Oh for the

outpouring of the Holy Spirit! Then would India soon arise and shine for Christ. May the Lord give us more courage and faith and zeal to work on, and never stand still till the Master appears!'

7. At *Trevandrum*, during Miss Blandford's visit to England, our work has gone on happily; but we rejoice to feel that our veteran missionary will soon be at her post again.

8. New work at *Ootacamund* is being opened out for us by Mrs. S. Saththianadhan, who has studied medicine at the University of Madras. Her Mohammedan school for grown-up girls has already proved a success.

4. CHINA MISSION.

Your Committee were supplied with the needed funds in time to enable them to send Miss Gough to China last autumn; and her letters from *Foochow* show that already she has been able to undertake some useful work, although the difference between the dialect there and that spoken at Ningpo, where a main part of her life has been spent, must involve some delay before she can fully master the vernacular. She has, however, a class of little boys daily in the morning, and a class of women in the afternoon; and will, by God's blessing on her perseverance, soon overcome the difficulties of language.

5. GENERAL.

The Society is again deeply indebted to Drs. Macrae and Broadbent, our hon. medical referees; also to the corresponding committees abroad and their hon. secretaries. The Rev. Robert Clark at Amritsar, Rev. H. P. Parker at Calcutta, Rev. Edward Sell at Madras, have devoted themselves assiduously as heretofore to the interests of our cause and the assistance of our workers. To the Rev. R. W. Stewart also, of Foochow, the Committee express their cordial thanks for his reception of, and kindness to, our first missionary in China, and also to

the Rev. W. R. Blackett of the Cathedral Divinity School, Calcutta, who kindly acted for us during Mr. Parker's absence.

During the past year the organisation of the North Indian Mission has been assimilated to that of the Punjab and elsewhere. Hitherto the Normal School and the work about Calcutta has had its own Committee, while the remoter work in the Diocese has not come under any such supervision. Now there is no longer a separate Normal School Committee, but all the work of the North India Mission, as far as Mirat, is under the supervision of a Committee of Referees co-operating with our hon. secretary in Calcutta.

Your Committee have received with thankfulness a grant of £144 from the British and Foreign Bible Society, to be spent in the employment of Bible-women in our missions.

The year has been marked by two significant events which bear on our work.

The Report of the Education Commission has been published. It is a voluminous, elaborate, and exhaustive document. It speaks with much appreciation of the excellent work done by Zenana ladies in the way of Secular Education, and it makes recommendations which, if carried out, will open up for us wonderful opportunities in the future. But not for us only, for the Secular Educationalist also. If the Indian Government give effect to these proposals, a surprising stimulus will be given to Female Education in India. The Church of Christ will be put more than ever on her trial in regard to this work. If she be ready, if she rise to the occasion, if she give ungrudgingly of her daughters, if she be unceasing in her prayers, and unsparing of her wealth, in this her Master's service, nothing can stand before her. She must carry the day. Consecrated hearts, consecrated lives, consecrated wealth, all this means nothing less than the power of the Holy Ghost, and who can stand before our holy Lord

God? But if she be blind or dull or laggard, the opportunity will go by, never to return. Well and wisely spoke Canon Westcott a few days since from the pulpit of Westminster Abbey :—

'In one respect the present position of things in India is of unique importance. *For the first time female education has been recognised as a subject of national care.* Efforts which have been hitherto difficult and precarious can be henceforth stable and systematic. The women, who have clung till now with instinctive piety to the religion of their homes, will be enabled to embrace with quickened intelligence the ennobling service of Christ (which is perfect freedom). The same spirit which has made them foremost in persecution will make them, as in earlier ages, the keenest champions of the faith. With them, the natural centres of moral force, as they are now of moral weakness, rests the office of stirring their children in the years to come with the enthusiasm of truth, of purity, and love which they will learn from the Spirit of Christ. So God calls us: calls us by the circumstances of national development, calls us by the political conditions of our empire, calls us by our position and our character as Englishmen. We must be a missionary people.'

Another event of the year appeals also to our friends at home. It is a sad fact that certain political events have had the effect of embittering the relations between English and Indian in many parts of our Eastern Empire. Never probably since the Mutiny, a quarter of a century ago, has race feeling been so strong as during the past year, and this, besides crippling our finances, has affected our work in more ways than one. The Committee invite the prayers of their friends that this impediment may be removed. Nothing surely will tend more to this than the patient self-denying labours of English lady missionaries to bring blessings to their sisters' homes in India.

6. FINANCE.

The statement of accounts up to March 31, 1884, as presented after a

careful audit by Messrs. Turquand, Youngs, & Co., is briefly as follows :—

<i>Receipts.</i>		
Balance from last year, . . .	£4,210	7 11
Income for the year, . . .	20,240	19 1
Total, . . .	£24,451	7 0
<i>Expenditure.</i>		
Foreign, . . .	£17,707	11 5
Home, . . .	4,078	1 4
	21,785	12 9
Balance, . . .	£2,665	14 3

There is much to be thankful for in these figures.

Besides the growth of funds at a higher rate of increase, the excess of expenditure over income, as compared with last year, has been lessened by more than one-half. If by God's blessing we make like progress in the coming year, we shall be able to replace, in the form of a reserve fund, some of our used-up balance, a project which your Committee has much at heart. We have now a strong Finance Committee of gentlemen, and our foreign liabilities are checked by a careful system of estimates. Next year will show also a considerable saving in home expenditure; so that we may go forward energetically in a united effort to bring up our resources to an amount more commensurate with the urgent claims of the work.

Your Committee note with especial gratification that while the Association receipts throughout the country have increased by 15 per cent., the receipts for the Metropolitan District have increased by 22 per cent.

Nevertheless there is real cause for anxiety. At present our funds are quite insufficient. For want of means we have, with the deepest regret, been obliged to postpone work ready to hand at Karachi, Dera Ismael Khan, and elsewhere, to some of which we were almost pledged. For the same reason, we have been compelled to decline or to defer offers of service which else we had been thankful to entertain. We must look to the larger and more liberal gifts of those to whom the Lord

has intrusted wealth. We must look to the continued and extended efforts of our many praying friends throughout the country. We must look in all and above all to our risen and ascended Lord, for whom we long to witness unto the uttermost parts of the earth.

Within the last few days He has heard our cry, and sent us, quite unexpectedly another offer of honorary service. We will continue in prayer that He may send us, and that soon, either *means* to send forth to the harvest many fresh workers, or else *workers* themselves possessed of means, and able to swell the list of honorary missionaries of the Society.

7. HOME.

The Committee have the pleasure to announce that the Archbishops of Canterbury, York, and Dublin have very cordially responded to the invitation to extend to the Society their sanction and patronage.

The Society has had this year to mourn the loss of many friends. Their accomplished and zealous Editorial Secretary, Miss H. Lloyd; Mrs. J. H. Ferguson, of the Parent Committee; Mrs. Ross Lewis, of the Calcutta Committee (sister of the beloved Welland); Mrs. Windley, the Treasurer of the Nottingham Association; Mrs. F. A. C. Lillingston, the Treasurer of our St. Barnabas, Holloway, Association; and the Rev. Edmund Hollond, have all been withdrawn from our ranks. God send us new friends of like devotedness, spirituality, and zeal!

The Committee cordially acknowledge the excellent work done throughout the year by our ever-increasing band of Association Secretaries, Local Secretaries and Treasurers, Collectors, Deputation Preachers and Speakers, Conductors and Members of Working Parties, Subscribers and Helpers, old and young, in different parts of the country. They gratefully recognise the advantages which our young probationers have received at Mrs. Pennefather's Training Home at Mildmay.

Six new missionaries left us in October, and eleven are provisionally accepted for the work.

Our Home at Maresfield Gardens has received during the year no less than thirty-five missionaries, deputations, and other workers, some of them paying repeated visits in their prosecution of the Society's work, or to obtain needed rest.

The amount realised by sales of work in England during the year (besides several hundred pounds' worth sent to India) exceeds £5606. Of this a very large portion has been received at the Home, and despatched from thence to different parts of the country.

Again we have to acknowledge valued help from Ireland, France, Italy, Australia, and from the other side of the Atlantic. The remittances from Canada alone have been £176, as against £97 received the year before.

Thus in every part of the land the Lord is rallying round us Christ-loving souls, devoted to spiritual religion and evangelical truth, who realise the importance of our work, and who are moved by the Holy Ghost to aid us by their effort, and more than all by their prayers. This is what we need. If our Committee were asked to sum up our Home necessities in two words, they would unhesitatingly answer, 'Praying friends.'

8. CONCLUSION.

We have the singular happiness of seeing among us to-day a representative from each of our three Indian Missionary centres. The Bishop of Travancore, Mr. Hughes from Peshawur, and Mr. Blackett from Calcutta,

will speak of the work we have in hand. Their testimony will be the best report of our missions, and the most satisfactory to our constituents here assembled.

The Committee therefore close this simple statement. Their deep conviction is that the time is short. The Lord is at hand. As His glorious Advent approaches, many long-closed doors of opportunity will be opened; but alas! many who ought to be entering in by them will be tempted to slumber and sleep. 'The love of many shall wax cold.' The doors are opening now: but the spirit of slumber is hanging over us when we ought to be up and doing. It is only those who are 'looking for the blessed hope' who can keep awake in days like these. It is not a little remarkable that the same Australian friends who last year sent us workers and funds have this year sent a letter of invitation to 'Fellow-watchers of all nations and in all lands' to join them in looking for and hastening on the coming of the day of God, and some of our own missionary band have been among the earliest to respond to the appeal. In this spirit let us all approach the work of the coming year. Then the Lord, ever our God, will give us His blessing. Then we shall not want for funds or for workers. Then our Protestant and Evangelical principles will be not a Shibboleth but a Power. Then souls will be won, and wives and mothers in India converted to the Lord, and the glad day hastened when the Lord our God shall come and all His saints with Him.

After the reading of the Report the Chairman said:—

'All must agree that our first note should be one of praise for an increased income, manifesting as it does a largely growing sympathy in our work, and this not only in Great Britain, but in our Colonies—Canada and Australia—thus forming a bond of union through the length and breadth

of our globe, drawing Christian hearts closer to each other, and helping forward the great consummation—the establishment of our Lord's kingdom upon earth. He referred in an impressive way to our OPPORTUNITIES. Never were they so great as now. The Hindus desire education, and

value it for their women, as well as for their men, and, he added, shall we not give them a CHRISTIAN education? We know not how long we may be permitted to guide the destinies of the vast empire committed to our trust for a season, but while we have the power, a great responsibility is ours. Let us plant in India a knowledge which alone can endure.'

He then referred to the marvellous way in which India was given us. 'Without any expense of treasure of our own—without raising vast armies in England, or imposing burdens upon us here—this great empire has, as it were, been delivered into our hands, a solemn and wonderful thought, reminding us of the way in which Gideon with his 300 men overthrew

the Midianites of old. The Lord set every man against his fellow, and India has been conquered to us by her own sons—not, surely, to gratify us, but to use our influence in elevating and enlightening the vast myriads of her people. This, and other agencies working in kindred lines, are using, as God enables us, the opportunity thus given. Our hearts yearn over the sisters of our race, and we long to see the women of Great Britain go forward and deliver them. The same Divine strength which was given to the Apostles and early Church is promised to us. Jesus, our great High Priest, has passed into the heavens, and by the power of His Spirit great victories will be won for Him in India.'

The first Resolution, adopting the Report and appointing the Committee, was moved by the Bishop of Travancore and Cochin, in whose diocese three of our stations are situated.

The Bishop reiterated the Chairman's words of thanksgiving for the great work the Society is doing, both at home, by awakening increased interest in India, and abroad, by the efforts of its missionaries among India's women. 'Who amongst us,' he added, 'can measure woman's influence? And when it is rightly exercised, how bright and blessed its results!' St. Paul in his salutations mentions eleven women, and among them 'Mary, who bestowed much labour on us,' 'the beloved Persis, who laboured much in the Lord,' Phœbe and Priscilla, ready to lay down their lives for the apostle's sake, the wife of Philemon, etc. So has it ever been, and so is it at the present moment—a most encouraging fact in reference to this Society, and to the work both of clergymen at home and missionaries in India.

The Bishop had experienced this on a visitation to the native clergy, when he addressed special gatherings of the Christian women, on their duties and privileges, in numerous and happy assemblies. Many of these women at

once responded to his suggestions, and began to work as they had never done before. He had already formed an Association for young men; a similar one for women of all ages would by-and-by follow; and he hoped to see the native church rising to its privileges.

On looking at the population in which India abounds, we do not find the sympathy of the higher classes with us, but adverse to us, yea, even hostile; and this can be traced to woman's influence on the wrong side. A high native official, 'who loveth our nation,' said to the missionaries, after attending some lectures, 'When I am with you I am free; but as soon as I enter my own portals, I am not my own. Mother, wife, daughter, all against me.' 'During many years of labour as a missionary,' said the Bishop, 'I never remember speaking to a high-caste woman. I have seen them in the distance passing by thousands on pilgrimage, or with their children, in gaudy Oriental costume, going on visits to friends, but I dared not approach them. Thus the need of

female missionaries. Most thankful am I that your Society has commenced work in my diocese to reach those I am unable to touch.'

He then went on to allude to Miss Blandford, who resides at Trevandrum, the capital city of Travancore, where she is a centre of blessing. She has not only influence in her schools, but in the palace of the reigning sovereign, where she teaches their own language, English, and different kinds of work, to royal ladies, who listen to the Christian instruction she faithfully gives, and not without effect, though no actual baptism has occurred. 'If,' he added, 'any hearts here are drawn out to plead for special objects, may I put in a plea for the work going on in the palace of Trevandrum, that the Holy Spirit may be poured out there, that idolatry may cease, and the descendants of that royal family may by-and-by ascend that throne as Christian sovereigns.'

The Bishop referred to a visit paid to a school in 1876, where his presence was regarded as pollution; but just before leaving he met with a different reception. Lady missionaries had been

at work, and the girls had been taught to regard him as a father. Thus the prejudices of caste are disappearing; but we want more than this, for our great object is to bring these children to Christ.

The Misses Coleman of Trichur, who are at work in the north of the diocese, have a suitable dwelling and a most interesting school among high-caste natives, where in October last there were 146 pupils. Nearly the whole of a most happy day was spent in inspection and examination of these Brahmin girls, who had decorated the room with flowers and themselves with jewellery. The mothers had been to peep at the sight, but had hid themselves before the Bishop's arrival. Two former pupils, now married, were present in modest apparel. Their behaviour was very becoming, and, when invited to share the sweetmeats provided, they declined with delicacy, being no longer pupils; but they showed deep interest, and encourage us to look forward to the day when some of these high-caste girls shall be witnesses to the triumphs of Jesus' grace.

The Bishop's warmly expressed personal interest was most cheering, and his appeals for more ladies and more work were earnest and reiterated.

The Resolution was seconded by the Rev. T. P. Hughes of Peshawur, who, in a lively and felicitous address, touched the best sympathies of the Meeting at several points.

'If,' said he, 'your Committee work in other places on the same lines as at Peshawur, I would invite them to do as much as they like, even though I knew not who the Committee might be.' He had noticed a general impression abroad that England is very bad; and there is doubtless much sin here, but counteracting agencies in abundance, and he sometimes thought there was a superfluity of effort in the Church at home which might be shared with India, where it was still more in request. Some women here seem to have

too much leisure, yet attempt nothing; some teach in Sunday-schools, but might do more. If wealthy ladies of leisure could see, as he had seen, Zenana missionary ladies at work, they would be impelled to offer their services either to go themselves, or help to send others.

He referred to Miss Norman and other ladies, as undertaking work only possible to be done by female agents, and especially to those who had the courage and devotion which enabled them to take up their abode

in the midst of the people. Miss Hewlett, at Amritsar, made him quite at home when he visited her, and he found her living right in the heart of the native city. He referred to the activity of the Church of Rome, who have free and beautiful schools, superintended and sustained by ladies of large means, who far outstrip us in their zeal. A little orphan was brought to him by a soldier, who said, 'If you will find a home for this little one, I will gladly give it up.' No home was available, and it was given to the Roman Catholics. Will no Protestant ladies take this to heart, and make similar sacrifices to those Roman Catholic ladies? If so, he would not have referred to this sad case in vain. Has Protestantism in England sunk

so low that such an appeal as this shall fall powerless? Impossible!

He believed in this Society, and many, he felt convinced, would have allied themselves to it had they been invited; for surely there must be among us devout-spirited, earnest, pious, noble women, who only wait to be called.

This Society has among its workers some native ladies of whom it is impossible to speak too highly. Such is Mrs. Imam Shah, who, in active work and in Christian fortitude under trial and bereavement, magnifies the grace which God has given her.

'Go on,' he added, 'in your great work of subduing heathen prejudice and bringing India's women into captivity to the obedience of Christ.'

The second Resolution was moved by the Rev. W. R. Blackett, M.A., Principal of the Cathedral Divinity School, Calcutta. Mr. Blackett's speech was interesting and important. In Mr. Parker's absence, he very kindly acted as our Hon. Corresponding Secretary in Calcutta. Others had special opportunities of becoming acquainted with our North India Missions: while his seat on the Education Commission entitled him to speak with authority on the general subject.

'That this Society resolves, by the grace of God, to press in by the open doors which are on all sides set before it in its work; with earnest and believing prayer that fresh labourers may be consecrated by the Holy Ghost for this holy service, and wealth freely dedicated to the Master's kingdom in the diffusion of His glorious Gospel among the female populations of the East.'

He said—

India is a land of open doors for women, but not for men. The whole country presented open doors of opportunity for their lady missionaries. He was but a *man*, and thus was excluded from the sight of a Zenana, or the interior of a Hindu home; but he was not devoid of means of gaining information, for he could see those, and hear the details both of sorrow and joy, from those who, as women, were privileged to see and speak with India's women. He alluded to the sad case of a woman desiring baptism, whose own little girl of nine years was taught to revile and curse her mother, whose purpose was defeated by over-

whelming opposition, and who was heard of no more; but reports were rife of cruel treatment in the recesses of the Zenana.

He spoke of the influence of Miss Good's schools, which he had examined with great satisfaction. He was specially careful to ascertain whether the assistants were good, and he had proof that they were. They could repeat Bible stories in Bengali with a power of expression which struck him much. Of our Normal Schools, where young women of the country, and purely native women also, are trained, he spoke most highly, both as to their importance and their efficiency. The

influence of these trained teachers would, by God's blessing, be productive of great results. Being on the Vice-Regal Council of Education in India, he could speak, from personal observation, of the splendid results achieved by the agents of the Zenana Missionary Societies. Alas! out of the hundred and more millions to be taught, only 126,000 attended schools. He saw before him 400 or 500 people; suppose only *one* person in that assembly could read and write, what a state of darkness would that imply! The proportion in India was even less. About 200,000 at least ought to be in school;

but there are no schools for them, and no teachers to instruct them. A training-class in connection with Jabalpur was spoken of. This was a hopeful sign; but it is to the ladies of England we must look to go forth to the aid of their less favoured sisters, whose condition is a reiterated cry for help. 9332 women were under Zenana instruction, and though the difficulties still to be overcome were terrible, by the grace of God these would be overcome, and the vast empire of India would become subject to the rule of our Divine Redeemer.'

It was hoped that the Rev. Canon Tristram would have taken part in the proceedings, but indisposition prevented him from doing so. The Rev. D. T. Barry, therefore, formally seconded the Resolution.

Our venerable and beloved friend, Sir William Hill, in thanking the chairman for presiding, offered a few concluding remarks:—

No one could leave that meeting unimpressed. The utterances had been most clear, the testimony to the deep importance of the Society's work by eye-witnesses so conclusive, that they would commend our object to every mind. It was a movement for the honour of Christ. The great work of bringing the vast empire of India to the knowledge and love of God was

open to them, and he trusted those present would resolve to accord their aid to our efforts.

He wished to express, on behalf of the meeting, their gratitude to Sir John Kennaway for the kindness he had shown, and the interest he had expressed, and trusted that this interest might grow, and our cause be advanced through his influence.

Sir John's thanks, and an earnest prayer for success in the coming year, terminated the best meeting, in every sense of the word, the Church of England Zenana Society has ever yet held, and for which the Committee and all their friends desire humbly and fervently to thank God.

'Not unto us, O Lord, not unto us, but unto Thy name give glory.'

The Rev. R. H. Maddox, Vicar of Kirkheaton, closed the meeting with prayer.

On the evening of the same day more than fifty of our Association Secretaries and other friends assembled, on the kind invitation of Sir William and Lady Hill, at a very interesting *conversazione*, at 8 Kensington Garden Terrace.

On Friday, May 9, a *Conference* of the Association Secretaries was held at Hampstead for united prayer and consultation as to the best means of promoting the work of the Society. Mr. Stuart pointed out that there had

been a general pecuniary increase in the receipts from Associations of more than 15 per cent. ; and very interesting reports were presented by the Association Secretaries present of the work in their several counties.

The sacrament of the Lord's Supper was administered in the evening at St. John's, Downshire Hill, when a very stirring address was delivered by the Rev. H. Sharpe, Vicar of Holy Trinity, Hampstead.

Speaking on the words, 'Art thou for us, or for our adversaries?' (Josh. v. 13), he dwelt on the wide difference between the 'Can God?' of unbelief, and the 'God can' of lively faith. He showed that Israel sinned in not going up to possess the land which God had given them, and which they had only in faith to claim. So with us. God has given us three great gifts, such as Israel might have had in Canaan—Rest, Riches, Victory. It is for us to claim them as our own. As to *Rest*, he said the Christian Sabbath did not end the week : it began it. It was the first day, not the seventh. The Christian worked not up to rest,

but from rest. As to *Riches*, he said God's people were too often like Israel, 'princes living as paupers' ! And then he spoke of *Victory* as a covenant promise also, and exhorted all to look for the Captain of the Lord's host as Joshua found Him—

(a) When *alone*, in the early morning hour ; (b) when in *the dust*, as Joshua fell on his face in lowly dedication ; (c) when *listening for His voice* : What saith my Lord unto His servant ? Then will the Jerichos of world-power fall before the servants of the Lord, and the kingdoms of this world become the kingdoms of our God and of His Christ.

The Anniversary was brought to a close by the delivery of the Annual Sermon at the Parish Church of Paddington, on the evening of Ascension Day, by the Lord Bishop of Ossory. The sermon is printed in full in the recently published Report.

China.

'Then David said, This is the house of the Lord God, and this is the altar of the burnt-offering for Israel. And David commanded to gather together the strangers that were in the land of Israel ; and he set masons to hew wrought stones to build the house of God. And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings ; and brass in abundance without weight ; also cedar trees in abundance : for the Zidonians, and they of Tyre, brought much cedar wood to David. And David said, Solomon my son is young and tender, and the house that is to be builded for the Lord must be exceeding magnificent, of fame and of glory throughout all countries : I will therefore now make preparation for it. So David prepared abundantly before his death. . . . Now, behold, in my trouble I have prepared for the house of the Lord an hundred thousand talents of gold, and a thousand thousand talents of silver ; and of brass and iron without weight ; for it is in abundance : timber also and stone have I prepared ; and thou mayest add thereto.'—I CHRON. XXII. 1-5, 14.

'Now I have prepared with all my might for the house of my God, the gold for things to be made of gold, and the silver for things of silver, and the brass for things of brass,

the iron for things of iron, and wood for things of wood ; onyx stones, and stones to be set, glistening stones, and of divers colours, and all manner of precious stones, and marble stones in abundance.'—1 CHRON. XXIX. 2.

SO many ladies say they would very much like to be missionaries. It has been their life-dream to 'go and teach' those in heathen lands who had never heard the Gospel, and they often think complacently that the wish to go is a virtue in itself, and take comfort in, or rather hide behind, a thought like this : 'You know David wanted to build the Lord a house ; he was not allowed to do so, but the Lord commended him for having the wish in his heart.' The dear friends forget that although David was not allowed actually to build, he 'set masons' over the stone work, and 'prepared iron in abundance, brass in abundance, cedar trees in abundance,' and he said, 'In my *trouble* I have prepared for the house of the Lord an hundred thousand talents of gold, and a thousand thousand talents of silver ; and of brass and iron without weight ; . . . timber also and stone have I prepared. . . . Moreover there are workmen with thee in abundance ; . . . of the gold, the silver, and the brass, and the iron there is no number. Arise and be doing ; and the Lord be with thee.'

This seems to be God's order. If one wished to have back, or use for other purposes, the first-fruits, they must be redeemed. It was so under the Jewish law. Moses, although not permitted to go over Jordan, gave Joshua and the people of Israel full instructions about what they were to do, and how they were to divide the land. If the Lord has laid it upon your heart to 'go,' and you do not see how you are to obey those promptings, surely you should consider your ways, and redeem yourself by sending a substitute, if God has given you the means, or, if not, by gathering in from other hands and hearts. Prayer will open both for you. Most of David's materials were taken from others, and gotten '*in my trouble*.'

Suppose David had used the materials for himself, or for something he thought was a 'good object,' how would the Temple have fared ? Instead of Solomon beginning to build at once, he would have had to spend years in making the necessary arrangements. It is just so now. There is a society of godly men and women ready prepared to receive and give out to the proper workmen all materials of gold, silver, precious stones, and all other material you intrust to their care. When God placed a wish in your heart to 'go,' it was for a purpose. Have you thought what that purpose was ? He loved those sisters of yours in the far-away land, and, knowing they could not believe except they heard, He told you His heart's desire, that those neglected ones should be brought into His fold. He wanted some one to bring in those 'other sheep,' and then in your heart

you may have said, 'Here am I, send me;' but the way was not made clear, and, instead of enabling others to do His will, you turned your attention and gave your substance to different work. And now, when the cause of Missions is pleaded, you say, 'I cannot give much, or *my own work* will suffer.'

A dear old Chinese woman who was waiting for baptism, and who looked unhappy, was asked the reason; for some days she would not say. At last her teacher said, 'Are you sorry you are going to be baptized?' 'No! no!' 'Well, do you fear Christ has not forgiven you?' 'No, I cannot fear that when He says He has.' 'What is it then that troubles you? Tell me, I may be able to help you.' 'If one really becomes a Christian, *must* one obey *all* the Saviour's commands?' 'Yes; why do you ask?' And then with tears she answered, 'Because it says in the Gospel of Matthew, "Go ye into all the world, and preach the Gospel to every creature." I am old and poor, I cannot go to other nations; but I will tell all the people I see about Jesus.' She was relieved when told that the Saviour asked no more of her. This is a lesson for us. If she, a poor ignorant woman, felt her responsibility, how much more should we, with all our superior culture!

I sometimes question whether this so-called education does not in many cloud the eyes, till one sees more than 'Jesus only,' and hears other voices than His. Just think—there is *not one* Church of England Medical Lady Missionary in China! We cannot grasp the vastness of that empire, where souls are passing rapidly into eternity. While you have been reading these lines more than one soul has gone beyond the reach of human voice! How many thousands more will go ere you will do something, give something, for them? Oh that we would kneel before God, and lay down our all, and ask Him, 'What wilt Thou have me to do?'

Even counting the wives of the missionaries, we have not one lady missionary in China to two millions of precious souls. Think of those 1460 cities, and 'towns and villages innumerable in which there is no day of rest, no Sunday-school, no Christian bookshop, no messenger of Christ' (*Hudson Taylor*), and then decidedly ask, 'What can I do?'—Only do not give up in despair because of the numbers or the magnitude of the work. The coral insect, so tiny, doing such a little at a time, yet always at work, accomplishes such a great work that men are in constant dread of their 'reefs.' I have seen a captain look exceedingly anxious when threading his way amongst them, and I quite understood it one morning when our vessel was stopped by a gunboat, and one from Her Majesty's ship came on board, and marked another reef, just discovered, on our captain's chart.

A lady had two mothers' meetings in a very poor part of London. In one she had 100 women, in the other 120. This lady felt called to the Mission field, and, finding a substitute to take up her mothers' meetings, she went. After a time she heard of two little heathen orphans who could be housed and cared for if somebody would guarantee the necessary £5 per annum for the boy, and £6 for the girl. This lady wrote home to her friend, and asked her to tell the women about these children, and ask them to pray for them, and ask God to make some one willing to pay for them. The women heard, and went away, promising to pray. The next week they came, and said, 'Please, ma'am, we are very poor, but would a farthing a week be of any use?' The teacher thoughtfully made her calculation, and said joyfully, 'Yes; if each of you hundred women give a farthing a week, at the end of the year there will be enough to support the little boy.' The women were glad to hear this, and directly decided to give a farthing each a week. The other class, hearing of this, wished to do likewise, and their 120 farthings a week were found sufficient to support the girl. This they have done now for five years! See the power of littles!

If any reader would like to obey the apostle's injunction of laying by a weekly portion for the Lord's work, even though it be beyond all they are now doing—for we must not relax our efforts for India one iota,—I shall be very pleased to receive and forward to Mrs. Stuart such weekly donations; however small, they shall be acknowledged by post-card if the address is sent. Perhaps it would be easier on Monday mornings just to get a few stamps, or postal order, than it would be to keep the money for a larger sum. In many families wants are many and frequent, and unless a sum, God's tenth, is definitely laid aside, very little is given away at all. If we compare the littles given in charities with the much spent on self, we shall be, I am sure, constrained to do more.

Now, I would just like to say a word or two about the need of prayer in connection with our Working Parties. We need wisdom, and heavenly wisdom too, for our sale-work just as much as for our Bible-readings. It is God's work. It has to do with the salvation of souls, and needs God's blessing. I should like to bring before your notice at some future time Miss Gough's work among Bible-women. She has been to see the rich lady, Mrs. Ahok, of whom you have heard, and was warmly welcomed. Let us pray that Miss Gough may soon learn the language, and be made a blessing. I append my address for the small sums which I shall look for on Monday evening, or Tuesday morning, and hope I shall not watch for the postman's step in vain. *Address: MRS. G. FAGG, Homeside, Duppas Hill Terrace, Croydon.*

Sowing and Reaping, or Labour in the Field.

'Jesus saith unto them, My meat is to do the will of Him that sent Me, and to finish His work. Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.'—JOHN IV. 34-38.



OUR last number contained the *Batala* Reports, and Miss Tucker deputed Miss Hoernle to write on her behalf. It is therefore a pleasant surprise to us to begin this article with the following from Miss Tucker's own pen. It ought to rouse us all to prayer. Very needful is it that our readers should clearly see that Zenana work is a work of steady labour, and requiring lively faith. Often it is spoken of as if it were a kind of romantic enterprise, of glittering interest and attractiveness. Miss Tucker's words will lead our friends at home to see that Zenana work, as done by our missionaries, is *downright hard work*, steady, plodding, earnest endeavour, and as such especially claiming their prayers in behalf of the workers, that 'in due season they may reap, if they faint not.'

BATALA.

'I suppose that if one of the priests carrying the ark in the days of Joshua had been called to give a report of six days' circuits round the walls of Jericho there would have been a certain sameness in his account. We hear of no sallies by the garrison bravely repulsed, of no feats of arms like David's. There was a daily march, a constant blowing of trumpets, not in pride, but as notes of warning, and then a return to camp, perhaps with a feeling of disappointment that the weary walk in the heat had been of no apparent avail. And yet it would have been a folly—nay more, a sin—to have sat down in despair. It was the time for faith, not for sight; for waiting, not for winning; the moment for shouting was to come.

'I have often been reminded of the marches round Jericho at Batala. More than a hundred Zenanas open, many hundreds of its inhabitants hearing the sound of the Gospel trumpet,

yet the wall of Mohammedan bigotry still firm, the tower of heathen superstition standing erect! We have also before us what I may call the deep ditch of ignorance, which it is so hard to fill up! To give an idea of this kind of difficulty, I may mention a few facts. A nicely-coloured picture of a sheep (an animal well known in the Punjab) has been mistaken for that of an elephant, even a snake! A very good representation of a winged angel has in *five different places* been called a *fish*; and a touching figure of Mary Magdalene, crouching in grief, happening to be painted in a yellow dress, was guessed to be a *tiger*. I have been asked whether the Queen is the daughter of the Company Bahadar.

'The firmness, too, of the wall of Mohammedan bigotry is a constant moral, for it seems to stand on no foundation at all. The proof of Mohammed's mission is, that it is in the

Quran; the proof of the truth of the Quran is the word of Mohammed. No other proofs seem to be required by the women of Batala. I heard one (to whom the Gospel has for long been explained) declare that she would follow Mohammed *though he should lead her to hell!* This fearful declaration she made three times in my presence.

'In some Zenanas, thank God, we have a little more encouragement. A Rahat, perhaps, listens to the story of the Saviour's anguish with tears in her eyes. The despised Mihtars, who are not suffered to live within the city, welcome those who do not scorn them.

Some native women probably believe in Him whom they dare not openly confess. But enough has been said to show that work in Batala needs faith and patience, and that we who tread the hot and dusty round require the prayers of our friends.

'I have been thankful to welcome two dear sister-workers; may they be permitted one day to join in the joyous shout when the walls of our Jericho fall, when the Crescent sinks before the Cross, and idols are cast to the moles and the bats, and all, from the least to the greatest, receive the blessed knowledge of Him whom to know is life everlasting. C. M. TUCKER.'

We now pass to review the *Medical Work* at Amritsar. This is indeed 'a field which the Lord hath blessed.' Our readers will note in the Society's new report the impression which this work produced on the mind of a high civil functionary when visiting the station.

We especially invite our friends to thank God for the consistent prominence given to the spiritual healing, which is our first and paramount aim. This report should be read in the light of the charming little pink book recently published by the same writer, *The Perfection of Healing*.

AMRITSAR.

Medical Mission.

MISS HEWLETT'S REPORT.

'The years which pass so rapidly away bring us ever-increasing work and opportunities of usefulness, and it is a pleasant task to send to the many kind friends who have helped and encouraged us some little account of the way in which the Lord our God has prospered us.

'There are so many things for which to thank friends, both in England and in India, that the difficulty is to know where to begin. The list of kindnesses has indeed been a long one, longer this year than ever.

'And perhaps first on that list must come the loving sympathy and earnest prayers, which do for workers in this land what Jonathan did for David

when he "went to him in the wood, and strengthened his hand in God." In many a weary hour, in many a disappointment and trial, in times when the constant sight of illness, and perhaps some cases of ingratitude and failure are depressing, it is such a comfort and such a source of strength to remember how the work and those engaged in it are being "spoken for to the King," the "Lord of all power and might," who is "able to make all grace abound towards us."

'And then we are very grateful for the generous gifts of money, which enabled us to support twenty free beds all last year, and by which the number is now increased to twenty-three. And

again, the beautifully made counterpanes and winter jackets also testify of love which has given time and work as well as money to make our patients comfortable and happy.

'Some have sent very nice things for sale, and will be pleased to hear that many sold well and quickly, their freshness and prettiness being often remarked, and the children's clothes and such like useful articles finding specially ready buyers. Then, still further, must be mentioned the scrap-books, screens, and pictures, the charming variety of dolls, and other Christmas toys and gifts, the valuable old linen, and the very acceptable and neatly-made eye-shades, the work of some young ladies at school, who can scarcely understand what treasures they have manufactured out of their old cardboard and green silk if they have never seen this land of fierce sun, dusty winds, and sore eyes.

'If only it were possible for all these kind and indefatigable friends to witness the unpacking of boxes and the hearty welcome which all their gifts receive, how delighted they would be! We cannot thank them enough, but we beg them to believe that all they do and send is very gratefully appreciated.

'The work of the Medical Mission at the point which it has now attained is divided into branches as follows:—

'1. Visits to Patients at home.

'During the year these amounted to 1197, the majority in the homes of the poor, and some to the rich and to women of good family. It is very desirable to get into these better-class houses, and every opportunity is thankfully embraced, but it is among the poor that there is more possibility of doing the work of missionaries. The "common people" are now, as of old, more likely to "hear gladly" the message of the Gospel.

'From the homes of both rich and poor calls come for us at all hours of the day, and not seldom of the

night too. Frequently, alas! every kind of folly practised by ignorant daies or unskilled hakims has been tried before Europeans are applied to for assistance, and it is wonderful in how many cases, even in supposed strict purdah, the women are constantly prescribed for by hakims.

'The difficulties connected with seeing and treating a case of illness in some of the houses are such as, to those who do not know India, might be almost incredible. It is nearly impossible to get a true statement of the nature of the case and the treatment up to that period, and it is often out of the question to hear anything, or to make one's-self heard, until twenty or thirty women have been coaxed, or persuaded, or compelled to go out of the room, where, if allowed to remain, not one will hold her tongue or permit the needful examination to proceed.

'Meanwhile the greatest care must be exercised to offend no prejudices, and to avoid alarming the patient by any unwary display of even the simplest implement, a towel provided for washing hands being regarded sometimes with great suspicion, and the patient insisting on having it opened out to prove that it is not concealing something that *cuts or pricks!*

'And if all goes smoothly up to the point of giving directions, the difficulties are not ended, for, while clamouring for orders as to what may be eaten, etc., these inconsistent people will have an objection to make to every proposal, and yet, if told everything and anything may be eaten, will at once conclude that a doctor who is not particular about diet knows nothing at all.

'And as to the medicine, the demands would be often laughable if they were not so tiresome; it must relieve pain, give appetite, produce sleep, secure strength, etc.; but it *must* not be bitter or sour, or strong or heating; these injunctions are repeated many times, and we are urged

to come again and to make the patient well quickly ; but probably we find on the next day nothing has been attended to, the medicine has been voted by all the friends "unsuitable," and the patient is as bad, or worse.

'This is a type of one class of cases ; happily there are many very different, and even those which begin so disappointingly often end quite successfully, especially if we persevere in trying to win confidence.

'But if in these simple matters it is a work of such patience to accomplish anything, and every word has to be reiterated and enforced and explained, it can well be imagined that in such scenes of disorder and excitement it is far from easy to speak of other and more important matters.

'It is not generally at the first visit that much can be attempted in this way, but by degrees, in going again and again, it is possible to win the sufferer to listen, and it rarely happens that after the first time there is so large a crowd of neighbours or so much excitement and confusion.

'When during a quiet visit the Word of Life is read, and the attention of the sufferer and her friends really gained, there are occasionally most touching remarks made by them, such as, "Oh, why did we never hear this before?" or "Tell us more ; if you think we shall die without your Saviour, tell us all about Him ;" and once when a missionary was telling some people whom she had often visited before of the pain and sorrow with which she had witnessed the idolatry in Benares during a short stay in that city, the quick earnest reply came, "And *did you tell them of Jesus?*"

'Such "earnest heed" is very far from being the rule ; alas ! in the majority of cases it is not easy to rouse the least attention ; but the very fact that here and there, in the large cities of India, there are among the many careless and indifferent ones a *few* thirsting

for the water of life, is a trumpet-call to Christian women of all lands.

'In some of the better-class houses we pay regular visits in a kind of "family-doctor" way, and then any women or children in the whole establishment, from the mother-in-law down to the servants' families, will be ready to get advice on the day when the visit is expected, and of course, in urgent cases, they send for us. There is no doubt that, when once such a custom can be established, and the confidence and friendship of the family won, a great step is gained. Our calls are even sometimes returned by the ladies of the family, who are so pleased to find that we too live in a *Zenana*, and that they may come without fear of publicity.

'Another interesting fact is that it is now getting quite a common thing for native ladies to come from other cities, and to live in a hired house here, or with friends, during the treatment of their illness ; and this promises to be an ever-increasing thing, for they generally send one or two more patients if they return to their own home well. Then also an invitation may come to visit some in those places, who are too ill to follow the example of their neighbours and come to Amritsar, and thus interesting visits have been paid to Attock, Rawal Pindi, Jalandar, Kartarpur, and other places.

'2. *The Dispensaries.*

'Up to this time there have been two, and a third is being opened this week.¹ The numbers in attendance are not very large, but sufficiently so to keep one of the medical missionaries or pupil assistants (as the case may be), and a Bible-woman, and a kind of nurse or attendant, busy for about two hours a day at each Dispensary.

'The very essence of the Medical Mission idea is to lead the sin-sick to the Great Physician ; it is therefore

¹ April 7th, 1884.

far better that this should be really aimed at with a *few*, than that we should be able to tell of *large numbers* being treated, and consequently less opportunity of speaking and reading to each and all.

'The total number of out-patients in the year was 5960. The men often try to get medicines from us, and many devices are resorted to by the women to obtain things for their husbands. In one case where this was suspected, the woman, who was not really ill, was ordered a dose to be taken *immediately*, but, upon her steadily refusing to take it, and being dismissed, she confessed that her husband was outside waiting the result of her expedition.

'No objection has ever been made to the reading of the Scriptures in the waiting-room, and some will even come to hear when they have ceased to require medicine.

'The new Dispensary is close to the Golden Temple, a very interesting and densely populated field for effort; and not only the inhabitants of that part, but the many women who go to bathe in the sacred tank, are sure to come to the Dispensary, so conveniently situated close at hand. The house is one which was looked at and thought desirable more than four years ago, but the way was then closed, as neither this nor any other house could be obtained; it is open to us now, in answer to many prayers, and also, no doubt, through God's blessing on visits occasionally paid in the neighbourhood.

'3. The Pupils.

'This branch is worthy of special notice, because it is, as it were, the foundation of much future work, and because it has met with very encouraging success.

'It is no small matter that of all the thousands of prescriptions made up, the ladies in charge of the work, upon whom so many important duties devolve, never have to dispense one them-

selves; also that all Hospital stores, linen, dressings, and other routine work, is entirely taken off their hands.

'The pupils are trained in all the habits and ways of missionary work, and enter very enthusiastically into all efforts made to win and to teach the patients, taking their part in the Sunday-school, and in the daily reading and singing to in-patients, etc. As much time as possible is given to their studies; they get regular instruction in all subjects with which it is needful for them to be acquainted in order to being efficient workers in any Medical Mission.

'It cannot but be that native young ladies thus trained will find a very hearty welcome among their fellow-countrywomen, and we would ask the prayers of friends at home that their present and their future may be greatly blessed, and that they in their turn may train up others, and establish Dispensaries for the help and comfort of the women of India.

'4. The Hospital.

'In-patients come much more readily than they used to, and we are often very full and very busy.

'It has frequently been told how comfortable and happy they look in their clean beds, and how much benefit they obtain. It is sufficient now to say that this work of nursing and tending the poor sufferers is ever increasing in interest, and the pupils and nurses show unflagging zeal and delight in their occupation. We had last year 180 in-patients, and no doubt, in the majority of cases, it was good nursing (which Miss Nightingale calls "the finest of the Fine Arts") that was needed more than anything else to restore those poor sick ones to health and strength.

'One baptism has taken place during the year, that of a crippled girl of about eighteen years of age, who was once a very miserable object of neglect and suffering, and is now such a bright, affectionate, happy girl, taking an

interest in her lessons, and, better still, having evidently a very simple and earnest faith in Him of whom she touchingly said after her baptism, referring to her friendless and orphaned state before, "I am God's child now."

'5. The Maternity Department.

'This has come to us since our last report, and it has increased the work and the opportunities for reaching people in their own homes even more than was expected.

'The Mohammedan daies take us to a great many houses where more skilled help than they can give is required; and in ordinary cases all their work is overlooked and their patients visited by one of us.

'These daies are becoming more obedient and trustworthy than they were at first; they come regularly to Sunday-school, and evidently enjoy the singing, and are as eager as possible for the little text-ticket which is the reward of attendance. A story such as that of Joseph and his brethren

interests them deeply, and their teacher has noticed the whole class in tears during its recital.

'The steady, systematic teaching of these women is a very important work, and so is that of the Christian women and children of our party, now twelve in all, concerning whom it is a great matter of thankfulness to be able to report them as *improving*.

'This sketch of our little Hospital and its several branches of work may be concluded with a threefold message to its many loving and untiring friends and supporters:—

"O magnify the Lord with us, and let us exalt His name together."

"Pray for us, that the Word of the Lord may have free course and be glorified, even as it is with you."

"Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

'S. S. H.

'7th April 1884.'

The Maternity Hospital, of which Miss Hewlett speaks, has been committed to her care by the municipal authorities of the place. This is another proof of the confidence and respect entertained towards our work and our workers by outsiders of influence and position. Another of our missionaries has been offered (but has declined) a responsible official post in connection with the inspection of girls' schools.

MISS SHARP'S REPORT.

'Since this time last year the work of the Medical Mission in that quarter of the city where the second Dispensary is has somewhat increased.

'In the houses of the people there is generally very quiet listening to the reading, but often the audience is not really listening to what is being read or spoken, but simply gazing at one, and thinking about one's dress, or some other thing equally foreign to the subject, which is revealed by a remark made immediately an opportunity presents.

'Sometimes a woman will say some-

thing in defence of her religion, though as a rule the women only know about their religion by hearsay; and, when shown their mistakes, are either very obstinate or say with a sigh, "Yes, that is true." Often these calls to see patients at home come when it is too late, and the woman, too far gone for bodily healing, is also scarcely able to listen to what might be healing for the soul. In such cases they have probably been trying their own remedies and calling in "hakims," and as a last resource have turned to us. Oh that they were as sensible of their souls'

sickness and need as they are of their bodies', and would turn to the one and only Remedy !

'A few days ago we were asked to see a little girl who was very ill and needing quiet. I asked them to bring her to the Hospital. They refused, because she had been lately married, and the custom is that she should remain at her father-in-law's house for a little time before returning to her own. I told the mother to take her home, but she feared offending the husband's family. I then asked if they would be angry if we took her; the mother seemed to think not, and perhaps was glad to have it done whether they were angry or not, so long as it was not imputed to her. So I put her in the carriage, and took her to her mother's house.

'There was a poor Cashmiri woman who was ill, and whose little baby, a month old, was very much neglected and starved; and the sick mother impatiently pushed it away from her, wishing it would die.

'These people, who always gladly welcomed us to their house, and listened to the reading, were persuaded to bring the patient to the Hospital, where, as the result of proper attention and good food, she soon became much better, and her impatient, peevish manner disappeared, her face became happy and bright, and she might be seen caressing and playing with the baby, who was also thriving well.

'This woman often asked leave to go. I do not think she really meant it. She has now gone, and I hardly think her husband will know either her or the baby.

Miss Bella Abdullah writes :—

"Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy and Thy truth's sake." This is a song of thanksgiving and praise which often swells our hearts with happiness as we see our work increasing on every side, because the hand of our God has led us.

'The number of in- as well as of out-

'There is a very interesting family, where the husband is a shoemaker. He has a kind face and pleasant manner, and I always find him busy. In a room a little way off is his wife, at work with several other women adorning the shoes with gold or silver embroidery. She was ill, got well rapidly, and was delighted and grateful. Since then we have had other patients in that house. These people were pleased to hear the Bible read, and said, "We are ignorant, we do not know anything, and are very glad that some one should tell us." They listen with such real attention that it is quite a pleasure to see them, and they always say, "When will you come again?" or "Come every day."

'A week or two ago this woman came to the Dispensary bringing with her three other women from a village near the Beas river. They were staying with this shoemaker's wife, and, I suppose, wishing to treat them to a sight of some of the things which a city possessed beyond the villages, she brought them to see the Doctor Miss Sahiba at the Dispensary. They did not all want medicine; one took some, the others came only to see. They were rather shy at first, but their courage increased; we had some conversation, and as a remembrance of the visit I gave them each one of Mrs. Grimké's text-cards, explaining the meaning of each text. I think one great privilege of the Medical Mission is its opportunity of "sowing beside all waters."

'7th April 1884.'

patients has increased, the Dispensary has been more successful, and the people around trust us more, and have learned that if we cannot cure them in *one day*, we at least do them no harm.

'Miss Hewlett is opening another Dispensary near the Golden Temple of the Sikhs. There is every reason to hope it will get on well, that locality

being very thickly populated. Many come from distances on pilgrimage, and take lodgings near it for convenience' sake, and as the bustle and fatigue of the journey often result in indisposition, we hope some will find their way into our little Dispensary, where they will be told about the only true and loving "Gurah;" no matter whether prayer is offered to Him in a little mud hut, or in a house with domes brilliant with gold and precious stones.

'The baptism of a paralysed girl in the Hospital has been the source of great joy to us. She was brought from Lahore two years ago, from the Government Hospital, and has been most carefully instructed ever since. She knows several passages of Scripture and of the Prayer-book by heart. She was baptized at her own earnest request. Her bright cheerful face is quite a rest among the numerous suffering ones. She loves to hear hymns sung, and is trying hard to learn to read.

'The charge of the Maternity Hospital, which was made over to Miss Hewlett last August, has increased our work, as well as given us a footing and welcome in many houses where we would perhaps not have been so readily called.

'This place had been very much

mismanaged, so that when Miss Hewlett undertook to superintend it, all the Christians, as well as the Mohammedans and Hindus, were greatly pleased. Already much more has been done than in the entire year before.

'Though our work is such that it affords us much joy, inasmuch as we can have the satisfaction of seeing many sick relieved, many lives saved, many poor fed and tenderly nursed, and of getting many opportunities of telling about Jesus' love to those who are passing through the dark waters of death, and entering into the presence of God—yet there is much that is sad and depressing which meets us on every side, and makes a Christian's heart ache. The amount of sin and wickedness that is often revealed to us, the moral degradation and suffering produced by it, the number of innocent victims often exposed to it, makes us long for that blessed time when "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away."

'Before closing, the request of your Indian sister is—"Oh remember my heathen countrywomen and girls in your prayers, and send them more and yet more messengers of mercy to point them to the Great Physician."

'7th April 1884.'

KLARKABAD.

Our readers may not be aware of the great interest which attaches to this station. It is a Christian settlement which owes much of its development to the zeal and energy of the Rev. Rowland Bateman, of the C.M.S. It is fifty-six miles south-west of Amritsar, and it is named after our revered friend, the Rev. R. Clark. The area is about 2000 acres, and the population over 700, of whom about one-third are Christians. The land was leased by Government to the C.M.S. in 1869, with a view to the reclamation of the soil and the establishment of a village where Christian settlers might engage in agricultural pursuits. Through Mr. Bateman's exertions a pretty little church has been built, with mission-house, boys' orphanage, boys' and girls' school-house, dispensary, public well, etc. etc. The village has been also surrounded by a wall, laid out with roads,

planted with more than 2000 trees, and furnished with granaries, guest-house, and water-courses for irrigating the fields. The C.M.S. mission here is now in charge of Mr. and Mrs. Beutel, and we have the privilege of supporting a Bible-woman at the station, Bibi Muni, of whose work Mrs. Beutel reports as follows :—

MRS. BEUTEL'S REPORT.

'*RAEWIND, 29th March 1884.*

'The Rev. R. Clark has asked me to send you a brief report of our work among the women and girls at Klarkabad, to which I gladly assent.

'In January 1882 I began a little school with about 16 girls, all children of Christian parents. I also tried to gain the children of the non-Christians in the place, but did not succeed. People here do not as yet realise the good of sending their children—especially girls—to school, for they believe, if they learn to read and write, etc., they will be unfitted for hard labour, and become useless for domestic and field work. Our Christians had the same idea, and I had great difficulty in making them understand that it would be just the reverse.

'They have now greatly changed, finding that their children are taught to obey, help, and love their parents, and thus to show that they are true children of God, who love and obey His commandments.

'The Mohammedans and others do not send their children to school, being afraid of their receiving instruction which might result in their conversion.

'The enmity to Christianity is greater here than where there has been more work done for Christ, but we hope by His grace to overcome this obstacle.

'My school girls have, during the two years, made fair progress in Scripture knowledge. They were quite ignorant, and like heathen children when I began. Now they enjoy Christian instruction more than reading, writing, and arithmetic, in which they make slow progress. The learning

and singing of hymns is also much appreciated, so likewise is sewing and knitting. Most of our orphan boys' dresses have been made by the girls, for which they are paid a little.

'They attend school four hours daily, except Saturdays. Twice during the year school is closed for about two months on account of harvest, when children have to assist their parents. The school-teacher, Elli, is the widow of a Zamindar, and has been brought up at the Secundra Orphanage.

'For the work among the women, Bibi Muni, the wife of a Zamindar—also brought up in an Orphanage—is engaged as Bible-woman. Most of our Christian women were, and many still are, utterly ignorant in Christian knowledge, several of them having been baptized with their husbands without knowing why. These must be instructed, which is attempted in different ways.

'One plan is to visit them in their houses, or rather when, between 12 and 3 P.M., several of them are sitting together spinning under some shady tree. On Wednesday I have a Bible-class for them, and on Sunday afternoon there is a Sunday-school in church for old and young, instead of the usual service, which the women and girls attend.

'Our work, by God's grace, is sometimes crowned with success. About eighteen months ago a family settled here. The mother and two sons had been lately baptized in Lahore, while the head of the family and a married daughter with her husband were still heathen (Sikhs). This young woman, Gulabi, came on a visit to her parents,

and called on me. I soon found that she longed for Christian instruction, which she received, and she also attended the girls' school daily, and learned to read. After some time she wished herself and her little daughter to be received into the Church of Christ, and was baptized on 30th July 1882.

'As soon as her husband, who lived at some distance, heard of this, he was very angry, and tried to persuade her to abjure Christianity and go home with him. But she remained steadfast, and he left, but after some days appeared again with some of his friends making more earnest efforts to change her mind. Instead of this, and after many trials, she succeeded in persuading him to remain here, and learn what Christianity is.

'He left a second time, but was soon back again, listened to good advice, and received instruction. In the meantime Gulabi's father, Kafur Singh, had heard the Gospel, submitted to Christ, and was baptized, 8th April 1883. And finally, Hakim Singh, the husband of Gulabi, asked for baptism, which he received on 9th August 1883, and thus the two entire families are now Christians. One proof that the two men Kafur Singh and Hakim Singh were in earnest was that both of them had cut off their long hair, which no Sikh would do. Both are now living in the village as cultivators.

'Another instance: Yioui, the wife of a heathen, had run away from her husband, and was living with some of her relatives. She had a bad character, but listened to the good news that Bibi Muni communicated to her, and her heart was opened to the Gospel. She regularly attended the Bible-class and church services, and after having been well instructed in the Christian

religion, was received by holy baptism into the Church of Christ. Her former husband then divorced her, and she is now the wife of a Christian in the village, and is showing by her life that her heart has been changed.

'Some of the Mohammedan Zenanas are closed to us, but wherever we have obtained access they listen with attention, and some of them ask me to read to them from the Bible. In company with the Bible-woman I visited a few villages in the neighbourhood. We were well received, and many women flocked around us, who listened very attentively to our message. These visits have been greatly interrupted by illness and other reasons. When I was ill, some of the women of a neighbouring village came several times to inquire for me, and to see me.

'If God give and spare health and strength, we hope to see more of these poor women in many a village all around. Now, of course, as the heat is coming on, I shall be unable to do so, but hope that my Bible-woman, together with another woman, a widow, who can read the Bible, and assist her, will go out now and then to see them. It is such a pity to witness these poor women in their ignorant and helpless state, knowing nothing about a Redeemer, about heaven, eternal life, etc. One of them once asked me whether I could tell her what might become of the second wife of a husband after death. Poor thing, I was glad to answer her question with the words of our blessed Lord to the Sadducees, Matt. xxii. 29, 30.

'This is a brief review of our work among the women and girls at Klarkabad. May everything be done to God's glory, and for the salvation of precious souls!'

KANGRA (and DHARMSALA).

The history of this interesting station dates back to the Greek invasion, some 300 years before Christ. Mr. Clark, in his *Thirty Years*, speaks of

the district as one of the most beautiful countries imaginable. The place lies some 2500 feet above sea-level, and the climate for ten months in the year is delicious.

The Mission was founded in 1854 by Sir Donald McLeod. Our work there was taken up in 1882, our missionary being one of the daughters of the Rev. C. Reuther, the second in the line of missionaries in charge of the station.

Kangra is now the strongest fortress of Hinduism in the Punjab. Let the work have a place in our prayers. Dharmsala is superintended from Kangra.

MISS REUTHER'S REPORT.

'KANGRA, March 16, 1884.

'There is not much of interest connected with the work here, but yet cause to thank God for some few encouragements. Four Zenanas have been open to my visits during the year, which I have visited more or less regularly, except from June to September, when we were in Dharmsala.

'The school for Mohammedan girls in the city had to be closed owing to poor attendance and want of desire to learn. There were about 15 when we went over to Dharmsala, out of 24 who had come for the first month or two, but the woman who was helping me had very little idea of teaching, and became subsequently very ill.

'The school was closed at the end of November, but 5 or 6 continued coming for a few days more, apparently unwilling to give up. I tried to get them together in one of their own houses, but it did not answer: the parents objected.

'In the house where the school was formerly held, belonging to a native officer's widow, who receives Rs.600 per mensem from Government in recognition of her husband's losing his life for the English, there are now studying with me the young woman who used to be teacher (daughter of the widow, and herself a widow), her little girl, sister-in-law, and cousin. They have always shown themselves most friendly and sympathetic, and willing to listen. I believe they have felt the

power of Christ's religion. I have also had some very earnest and impressive talks with them, but they are, I fear, indifferent and careless, and persuading themselves that "these things" are not for them.

'They call themselves "Saiyads," and are proud to be the immediate descendants of their Prophet. They are very ready to acknowledge that all is quite true, a frequently expressed phrase of the sister-in-law's to everything I say being, "*Sach hai, jhutha nahi*!"—"True, no deception." This is not said with irony, whatever indifference she may be feeling. May the Lord soon apply this "*sach hai*" with irresistible force to all their hearts!

'This is the most influential family in the place; they are in fact the spiritual leaders of the people. I am therefore the more anxious for them to accept Christ, and have concentrated my power upon them and a few others, that they in their turn might become true and very great blessings to their country-people.

'One day last January I read the first eight verses from Isa. lvi. to them, dwelling upon God's gracious promise that He would add more to the number of those already joined to Christ. They, of their own accord, spoke about being Christians. The sister-in-law said if it were not for marrying, and care for their daily bread, it would be easy to become Christians.

'I told her all we had to do was to "seek the kingdom of God and His righteousness," and not to think of these other things, which God Himself would provide. They seemed rather puzzled as to the right course to take in the event of their decision for Christ. I told them to trust in the Lord and wait patiently, that perhaps their brothers would be given the same desire. One of them rejoined, with very evident joy, that it would indeed be nice if all were to become Christians together.

'One of the "brothers" has had my Urdu Bible for about a year; it was at his own request I lent it to him. I cannot help thinking that he secretly admires the Christian religion. My pupils tell me that when they mention to him what I have been telling them, he answers, "They are good words, and worth listening to."

'Not long ago I said in this brother's hearing that I thought they must have done with my Bible; they had had it a long time, and I had better take it back now. He pleaded earnestly to be allowed to keep it a little longer, and he has it still. God alone knows whether they are sincere. I confess I have sometimes had doubts, though at other times I have felt encouraged. I believe there have been times when they felt the truth coming closely home to their hearts.

'What I have just related happened recently, but I have an entry in my diary of April 27th of last year, which runs thus :—

"Spoke to my people (meaning the inmates of this particular house) about Christ's conversation with the woman at the well. The grown-up members of the family seemed to be filled with a spirit of silent determination to oppose. Though nothing was said to me direct, I could feel how hard and distasteful it was for them to receive these things as the truth.

"One man mumbled something about *their* religion being very good, and that Christ did not die on the

cross. I felt my weakness painfully, and my inability to help them, and could but commit them to the care of our loving and merciful Father."

'I do not often have men for my audience, and the one who made the murmured remark is the one who has borrowed my Bible. I do not remember that he made other opposition.

'I have occasionally paid them Sunday visits in company with one of our native Christian women, whom they always long to see, but who is too busy teaching in the school to go on any week-day. We were always able to speak freely to them, and sing our hymns, but one Sunday they were not so pleased as usual, protesting that their Prophet had taught them so-and-so, that they did not believe in Christ, and that they would call in a *moulvie* next time to convince us, as they could not. The *moulvie* never came, and I suppose was never called.

'I forget whether it was on this Sunday or on another, as we were returning from our visit, a woman invited us into her house, as her husband wished to speak to us. These were Hindus, and they seemed to be in a mood to listen to us. The man only once quoted his Shastres, but he was rather doubtful about his assertion, and immediately settled himself quietly down, saying, "Tell us about your things." I read and spoke to them about the rich young man's desire for everlasting life. After singing one or two hymns, we left them, and have not seen them again.

'It is not easy to know whether to visit these people or not; they are poor, ignorant, easily frightened, and self-satisfied about their own way of salvation, but I believe that for a Bible-woman there is a great work open among them, and we do need one very much.

'Two of our houses have been closed since the beginning of this year, my pupils going away with their husbands on two months' furlough. One of these is the postmaster's wife, whom

I mentioned in my last report, and in what an encouraging way she began to read with me. She and her husband are also "Saiyads," and very bigoted. But both seemed impressed, and the wife was so frightened at last that she quite trembled lest she be made a Christian by force.

'She had heard of one or two women in another Mission receiving baptism, and that alarmed her so that she resolved to give up her reading.

'I reminded her that she had begun of her own free will originally. She perhaps felt ashamed of her behaviour. She was very friendly in spite of it all, and finally went on with her lessons till they left.

'They went to Ludiana, where I had the privilege of working formerly for four years, and where there are many Zenana fellow-workers. My pupil promised to invite the ladies to her house. One of these ladies does medical work, and this woman's little boy has a diseased spine; I therefore hope she will fulfil her promise to me.

'In another house is an old woman, who considers herself very lonely and forsaken, though she has still some relatives living. She was saying not long ago that she could go wherever she liked, even to coming and casting in her lot with the Christians, as she had no ties to keep her back.

'She has several times been to our

church, and seems really to enjoy talks on Christian subjects. She was so earnest one day in agreeing with us that there was nothing like the love of Christ, that I asked if she had given her heart to Him. She became reserved at once, and spoke cautiously, because of the other women sitting near. I told her to give herself to Him, that she would never repent the step.

'Another day she said, with evident distress, "We are not educated; what should we do if we became Christians?" I told her we had nothing to do with that; only trust God to provide. She said that was true, and seemed content.

'She used at first to listen gladly, not often, being absent during my visits, then came a time of indifference and coldness, but she has appeared very much more softened and impressed of late.

'The other women said, "She wants to be a Christian," and perhaps her son-in-law is one with her in this to some little extent.

'He was one day sitting talking to the women when I arrived accompanied by the Christian teacher, and when I opened my Testament he said in such a glad tone, "To-day I will listen too." This is a trifling thing to mention, but such trifles do cheer one up very much.

'ANNIE REUTHER.'

More recently (April 12, 1884) Miss Reuther writes: 'The two women in Dharmasala whom I mentioned in my last report [*India's Women*, vol. iii. p. 204] as being anxious for baptism, and whom it was my privilege to instruct, were duly received into the fold of Christ's Church last October.'

BANNU.

We have not yet received any report of the work carried on by our Bible-woman at this station.

PESHAWAR.

We have great pleasure in publishing this year interesting reports both from Miss Norman and Miss Mitcheson. The past has been an eventful year in the history of the mission to the Afghans at this important frontier

station. We shall be much surprised if the opening of the new church at Peshawar does not mark a 'new departure' in the work. Mr. and Mrs. Hughes, now in England, speak in terms of the kindest appreciation of our young missionaries and their labours.

MISS NORMAN'S REPORT.

'I arrived at Peshawar to begin my Zenana work on 3d March last year. The next day was Sunday, and at evening service in the Station Church the Bishop of Lahore offered up the following prayer for me :—

"O Christ, our great and glorious High Priest, exalted far above all heavens, be with Thy handmaid, we pray Thee, who has offered herself to Thee, to carry the bright lamp of Thy truth, which Thou putttest into her hand, into many a dark home, and many a heart full of sin, ignorance, and sorrow. Strengthen her with Thine arm, enlighten her with Thy wisdom, and make her gracious with Thy love, that through her patient teaching and godly example many may be led to humble themselves in willing love at the foot of Thy Cross, and be drawn by the meekness and gentleness of the Lord Jesus, so as to find redemption through His blood, and receive the promise of the Spirit through faith.

"Endue her plenteously with those special gifts of the Holy Ghost which her work most of all stands in need of, that by His holy inspiration she may think those things which be good, and by Thy merciful guiding may perform the same.

"Suffer her not to be discouraged and disheartened by the slow growths and delays of Thy work, nor deterred by contradictions and the hard speeches and thwartings of those who are the enemies of the Cross of Christ, and deny the Lord who bought them.

"May the power of Thine endless life be in and with her, to revive, support, and establish her, that, watching for Thee, and gathering with

Thee, and occupying the gifts she has been put in trust with, till the day of Thy glorious appearing, she, with all Thy chosen fellow-workers, may open to Thee immediately, and with the crown of her rejoicing may enter into the joy of her Lord, to whom, with the Father, etc. Amen."

'The remembrance of words such as these, and of the many prayers offered by friends through the whole world, come across one ever and again with a cheering, strengthening influence, and bring before one the thought of the Great High Priest who ever liveth to make intercession for us.

'Their prayers and His come before God, and without the assurance that He would grant, and is granting an answer, it would be impossible to undertake or to carry on the immense task of Christianising the women of India.

'But God has put "the bright lamp of His truth" into our hands, and we have only to let it shine in those places where He leads us.

'Very dark many of them are; so dark, that perhaps the dwellers in them could not at once bear the full light of the Gospel, and the Sun of Righteousness will dawn slowly on them with healing in His wings.

'As regards my own work, I am teaching and learning, and there is a great deal of both still to be done, but they are much the same all the world over, in English, Hindustani, or Persian, so I will tell you about some of my helpers.

'My chief helper is Mrs. Imam Shah, the native clergyman's wife, who has been here for many years, and is much respected and liked by

all the Zenana ladies. She goes out every morning in a doolie, carried by two men, and probably visits four Zenanas, teaching them reading in Persian and Hindustani, writing, work, and religious instruction. The latter, of course, varies a great deal in different houses, some ladies being able and willing to read some parts of the Bible themselves, and others only caring to listen to the stories told them.

'Mrs. Imam Shah always wears the native dress, which is so much prettier than the ugly imitation of English dress which so many native Christians think it grander to wear, and she is, in every sense of the words, a native Christian lady. I should be so thankful if I could find another such helper; there is no more use in sending an unrefined, half- or quarter-educated Bible-woman to a high-class Zenana, than there would be in sending a woman of that class in England to teach in a London drawing-room.

'Next come my *Christian teachers*, as I prefer calling them. Alfreda Syud Shah was educated at Secundra, and is now the wife of an Afghan catechist. She is a pleasant, willing girl, but young and inexperienced, so I am looking out for an older woman to help her in the charge of the Mori Mahallah Girls' School, where the other teachers are Mohammedans.

'Mrs. Tetley is the wife of another catechist, and has lately taken over charge of the Hindu Girls' School, which she very soon brought into better order; and it is most necessary at present to have a Christian woman present in each school that no heathen nor Mohammedan teaching may be introduced.

'The more useful of the two Mohammedan Zenana teachers is Ashan Bibi. She was trained in the school, and is a very fair teacher of Hindustani and Persian reading and writ-

ing. She goes on foot from house to house, sometimes a considerable distance, with a burkha over her head, leading her little nephew, Gulam Hyder, a child of three.

'She is very fond of this child, and does not like to leave him to the tender mercies of his mother, who seems at times to be quite off her head. Thus the little fellow spends the day in listening to lessons, except when he himself pretends to be the Miss Sahiba, and gives mock lessons to the pupils.

'The other day I drove him and his aunt a little way, and his delight was pleasant to see. He has suffered a great deal from fever lately; in fact the city has been full of it. The people wear almost the same clothes in this weather, which is bitterly cold before and after the sunshine, as they do in the hot weather, so it is hardly surprising that they suffer a great deal from chills, coughs, and fever.

'Ashan Bibi's mother teaches native work in the Zenanas, embroidery on net in white thread, and gold and silver work for caps, coats, etc. Sarwar Sultan is my second Zenana teacher, but her acquirements are not very great, and her health is often bad.

'I generally arrive in the city in time for the daily service in our pretty little church at half-past nine. Just now there are two invalids close by to be seen or inquired after,—Mr. Imam Shah's eldest daughter, who is confined to bed with consumption,¹ and Ghiani Ghore, a little boy who fell from a height and injured his head very severely a fortnight ago.

'I then pass on to the Mohammedan school, where I go through the names and give some teaching. Afterwards I visit two, three, and sometimes four Zenanas, but the number each morning varies according to the number of pupils, in some there being four or five whose lessons have to be heard, and to others I

¹ Since this was written, gone home to be with Christ.—ED.

simply go as a friend. To all I take what I think will interest them,—my photograph-book, Bible pictures, a microscope, Christmas cards, or anything that comes to hand, feeling sure that the more their minds open out, the happier will be their lives, and the more ready will their hearts become to receive the Truth which is shadowed in every true or beautiful thing.

‘After lunch I have a munshi for Persian. Most of the Zenana ladies take great interest in my progress, and put me through an examination now and then.

‘Miss Mitcheson is studying the

language, and will soon be able to attend to some of the many patients always wanting relief in the Zenanas. A little consulting-room has been built for her next to my school, which will be very convenient for us both, as many of my little pupils often need medicine.

‘I trust that we shall both be able to carry on the work here a long time; it is ready to open out on every side. The only difficulty is in finding suitable workers, and when this need is felt the most, I am sure God Himself will supply it.

‘ANNIE NORMAN.

‘February 4, 1884.’

MISS MITCHESON'S REPORT.

‘PESHAWAR, March 22, 1884.

‘As I have only been here about three months, I am scarcely able to write a report yet.

‘I am almost taken aback at the way my work is opening here. The little one is able to do after about four months in the country, on account of inability to speak the language fluently, etc., is like a drop in a bucket of water; but still there is great cause for thankfulness that the Lord has enabled me to do something.

‘A little room has been fitted up as a sort of consulting-room, where women can come to see me. Mr. Hughes opened it with prayer on March 5th. Just the missionary party and one or two other friends were present. He quoted the words in Ps. cxvii. 1, “Except the Lord build the house, they labour in vain that build it,” and then prayed most earnestly that the Lord’s blessing might descend upon it, and that all the work done for Him there might be for His glory. He also prayed for a blessing on Miss Norman’s schools and Zenana visiting. It was a very happy little service.

‘We do not expect the highest class women to come, as they are not allowed to leave their houses, but there are some who can walk out in *burkhas* who do not object to coming, and yet would

not see a doctor. It is a great convenience to receive such at this little room.

‘A short time ago I was asked to go to a very great man’s house, to see his wife. I went, and was much struck at their nice manners and general appearance. They are Persians. Miss Sharp (who is just now on a visit here) and I visited this lady together. Her husband told us that some of his friends had objected to our visits, because they knew we would speak of our religion. However, he has asked me to continue to come. We trust that not only this door may remain, but similar ones be opened also, for it is a great thing to have the opportunity of carrying the Gospel message into homes where all other means of entrance seem impossible.

‘This house has been opened on account of great suffering, and it gives the missionary a good chance of speaking of Him who suffered for us that we might be set free from eternal suffering. The women of Peshawar seem very intelligent and very affectionate. They appreciate our visits, and express their wonder at our leaving our fathers and mothers to come and help them. One of the first questions, as a rule, is whether we have parents, brothers, and sisters, and how many of the latter.’

KARACHI.

We close this article with Mrs. Ball's report of the work at Karachi. And we do this with deep regret, for we hoped much to send two missionaries to Sindh in the autumn. We promised, if possible, to do so. But it is not possible. The state of our funds forbids it. And yet Karachi is a most important place. Here, perhaps more than almost anywhere, is access easily obtainable to the highest social classes. Will our readers pray to God that we may soon be able to fulfil our intentions?

MRS. BALL'S REPORT FOR 1883.

'In reviewing the last year's work amongst women and girls we must begin with praise. True, there has been much to discourage, yet the agencies at work have all been well sustained.

'In January 1883 we lost our valued and faithful Bible-woman, Mrs. Ilett, after a long illness. In February we began to train a young Christian widow to fill her place, but she soon married again, and has left us.

'In May we welcomed Miss Bloomer, but she was transferred to the Punjab in September, since which we have been without helpers in the Zenana Mission. My own first and special work is the care of the native Christian women and children, who come to me for a Hindustani Bible-class and singing lessons once a week, and are also visited in their own homes.

'The Sindhi Girls' School, which I visit almost daily, has gone on well during the year. There are 25 high-caste pupils on the roll, with an average attendance of 20. The children have learned the Lord's Prayer and a number of texts *very* well indeed. An admirable little Catechism in Sindhi has also been introduced, and is daily taught. In secular knowledge they have reached the third standard. The Government Inspector of Schools thought this a highly creditable attainment, as the school was only begun eighteen months ago.

'A second Sindhi Girls' School has been opened in another part of the city. There are 14 pupils at present.

In connection with it a house for it has been offered free of rent by a well-known Hindu in the city. This is a great encouragement, for hitherto it has been very difficult to get any house for a Mission Girls' School, even at a high rent. Alas! I fear I shall have to close it in March, the teacher having proved unsatisfactory, and no other has yet been found.

'The Gujarati Girls' School in the Ranchore Lines has a Christian master, and is visited two or three times a week. The number of pupils has fallen off considerably since the death of Mrs. Ilett, many of the Gujarati families who sent their daughters having returned to their homes. Thirty girls left at once from this cause, and the number on the rolls is now only 40.

'Of Zenana work proper I can hardly write a report, as it has not been carried on systematically or regularly for want of time and strength. There are several kind Christian ladies in Karachi, who take a real interest in both schools and Zenanas, and would willingly and gladly help me by visiting and teaching them, but ignorance of Sindhi, which is singularly difficult, hinders them.


'I am looking forward with anxiety to promised reinforcements from home, and hope and pray that at the end of this year there may be more workers, more work, and more native Christians.

'A. S. K. BALL.

'February 7, 1884.'

Here — and — There.

I.—HERE: *Home Items.*

UR first word on Home affairs must be a word of hearty congratulation to a sister agency, the *Society for Promoting Female Education in the East*, which has this year attained its jubilee. May the blessing of the Lord attend its work in the future as in the past! With comparatively limited means it has done an immense amount of real missionary work. We strongly recommend to our readers the beautiful little brochure issued as its jubilee volume, *Light through Eastern Lattices*. We have read it with the deepest interest and the warmest sympathy. May it have a wide circulation, and enlist many new friends. We know well how effective are the efforts of the lady missionaries of this Society at Ludiana, Agra, etc., etc. May the Lord use it as the honoured instrument of drawing many souls to Christ!

We have had an encouraging letter from Toronto announcing that the annual C.E.Z.M.S. sale has realised this year 350 dollars, as against 42 last year.

Mrs. Hull, of 5 Raglan Road, Dublin, offers to send one of our missionary ladies in India the *Church Missionary Intelligencer*. The Editor will be glad to receive from India the name of any candidate for this kind offer.

Will the friends who contribute prizes for Indian pupils kindly note the following? Inexpensive china-headed dolls (not very large) are in great request; more and more are needed every year. For special gifts we need china dolls, with hair or with moveable heads, now so prettily made. Kindly wrap the heads, arms, and legs of the china dolls in soft paper. Besides dolls we are asked to send small work-boxes, fitted with scissors, a little thimble, needles and cotton, if with lock and key the value is much increased.

Bags of bright-coloured material, large enough to hold a slate and one or two lesson-books, are also in demand. Lengths of from $1\frac{1}{2}$ to 3 yards of showy print, toys, and beads, are among other things much sought for from England. A few superior gifts for students in Normal schools, and native converts under training, are always very acceptable,—such as warm woollen shawls, from $1\frac{1}{2}$ to 2 yards square, neatly fitted work-cases, writing-cases, etc. MISS COCKLE, 5 Maresfield Gardens, Hampstead, N.W., will

thankfully receive such gifts there, up to September the 10th, for transmission for this year's prizes. Packages intended for a particular station should have the name of the station plainly marked outside.

Pressure on our space has lately prevented us from publishing at length extracts from the proceedings of the Committee. We may however mention that at our *January* meeting, Miss Margaret Smith, from the Punjab, was introduced to the Committee, and gave interesting information with regard to the work at Amritsar. At the *March* meeting a letter from Miss S. Mulvany reported a gathering of native gentlemen and ladies in Calcutta to meet Professor and Mrs. Monier Williams, who have since returned to England. Mrs. Kaliyana Rema's services were gratefully accepted as an honorary agent of the Society, and the Venerable Archdeacon Brown was appointed Vice-President of the Madras Committee. At our *April* meeting we had the pleasure of welcoming Miss Condon from Calcutta and Miss Haitz of Bhagulpur, who gave interesting details of their work, and were commended in prayer to Almighty God. Letters were read from the British and Foreign Bible Society, conveying a grant of £144 for Bible-women, and the cordial thanks of the Committee were voted for the same.

The Ven. Archdeacon of Ely requests us to publish the following :—

'THE COLLEGE, ELY, *April 15, 1884.*

'DEAR MR. EDITOR,—Many circumstances have long pointed to the necessity and advantage of a more widely diffused knowledge of the efforts made by the Church of England to respond to the spiritual wants of the age. A committee has at length undertaken to make itself the channel of communication, and has recently published the results of its labours in the *Official Year-Book*. This volume, which is published by the Society for Promoting Christian Knowledge, is, I venture to assert, a very full and faithful record of Church work, both at home and abroad. The statistics and information have in every detail been gathered with great labour from official sources under the direct sanction and encouragement of the Councils of the Church in England, Scotland, Ireland, and America.

'This work has been a purely voluntary one on the part of those who have undertaken it, and so I venture to plead that the publication of this book may be regarded as a new development of Church organisation, and to ask that those who have it in their power will take active steps to further its circulation.

'It has already done important service by its remarkable witness to the great activity of the Church in modern days, and by its emphatic contradictions, founded on facts, to many common misrepresentations and erroneous views concerning the true position of the Church of England among the people and in the world.

'The insertion of this letter in your next issue will greatly oblige, yours very faithfully,

WM. EMERY,
'Archdeacon of Ely,
Chairman.'

II.—THERE: *Foreign Items.*

I. *North India Missions.*

Calcutta.—Miss Van Heythuysen, who sailed for India last autumn, thus gives her first impressions:—

‘The work is exceedingly great, so much so that it appears to be little short of a miracle when any one of them is really brought to Christ, and yet on the other hand there is “ex-

ceeding power” working with us; so with this we can be content to be only a mouthpiece, and expect to win souls by Him and in His time.’

Barrackpore.—Miss Good writes on May 6th:—

‘We have again had the joy of seeing another Zenana pupil and her little girl received into the Church of Christ. This is one for whom we have long prayed, and who for a whole year has been watching for an opportunity to come forward. She was first of all a school pupil (though not of our Mission) in Calcutta, then, when older, and living in Khurdah, one of the villages we visit from here, she was taught for some time by one of our workers, till prevented by her relations “for fear she should become a Christian.” For a few years we

heard no more of her, but during the last two years, since regular work has been again carried on in her village, she has been constantly coming to the school to get a word with the teachers, or to receive a tract from the “Mem.” There were many difficulties in her path, and the thought of the separation it would involve tried her much, but by God’s grace she has now been able to come forward, and she was baptized with her little girl, a sweet child of four years old, on Saturday last, the 3d May.’

Burdwan.—The Second Annual Distribution of Prizes to the girls of the Bengali Burdwan Zenana Mission School took place on the 17th of March. There were present about 80 children, 20 of whom were from the neighbouring village of Roran, where a school has been opened since the beginning of the month. Many friends and fathers of the children were present, whose attendance was very welcome. The report of last year’s work was read by the Rev. P. M. Rudra, which is given in full at the end of this account. Speeches followed by T. E. Coxhead, Esq., B.C.S., who very kindly presided, and by the Rev. H. P. Parker, Honorary Secretary of the Church of England Zenana Society.

Mr. Coxhead expressed the pleasure it gave him to be present on such an occasion, that many of those native gentlemen there were well known to him and welcomed by him as friends.

He then spoke of the importance of female education, that the want of it in this country was the great reason that woman did not take the social position that she holds in many coun-

tries, that it had not been so in ancient times, but was brought in under the Mohammedan sway. The example of Toru Dutt shows us what the capabilities of the women of India are equal to. Toru Dutt's poems denote an intellectual and spiritual development and refined imagination of a high order.

He added that it was not his intention to speak on such an occasion of political matters, but he would say that if in connection with a little piece of legislation there had lately appeared to exist a barrier of antagonism and ill-feeling between the two races, yet he believed that, by the work of the Zenana Missionary Societies in the educating of the women of India, they were helping to remove a still greater barrier, which, under the present system of Bengali social life, shut out one-half of Bengali society from the European community.

Mr. Parker spoke in thankfulness that the gloomy clouds of last year, caused by uncertain attendance in school, ill-health, and great deficiency in funds, have this year been dispelled by a well-filled school, success in the first examination, improved health and improved funds.

In opening the subject of the education of the women of India, *Mr. Parker* referred to the address of the Vice-Chancellor in the Senate-House, Calcutta, at the conferring of Degrees on the 15th of March, in which the Vice-Chancellor remarked that it might have been thought that the numbers of candidates last year were exceptional from some cause which would not recur again, but the results of the examinations just held show a larger number of passed candidates for the Matriculation and B.A. Standards than

ever before. *Mr. Parker* added that surely the result of such advances in education among the young men of India would be the wish that the women of the country might receive such an education as might fit them, at least in some degree, to be adequate companions for them as wives. That the social position of women in India was undergoing a change was evident, one proof of which is seen in the fact that at the late Exhibition 50,000 women of India visited it.

He thought the withdrawal of the Indian ladies from the old restraints of seclusion should be done very gradually and very carefully. Education and moral training were the great means by which they should be prepared for it. But by whom was education to be carried on? Government had expressed itself unable to provide directly for the education of the Zenanas of India, therefore it must be done through private effort, and the recent report of the Education Commission states that the most successful efforts yet made to educate Indian women after leaving school have been conducted by missionaries.

In 1882 the total number of female pupils in India taught by various Missionary Societies was 56,408. There are seven regular Zenana Societies working in India, and of the above number of female pupils 10,521 are instructed by them; of these seven Societies the Church of England Zenana Missionary Society is the largest, having 3918 female pupils.

These seven Societies have 186 day-schools, with 6718 scholars, and 2330 Zenanas, with 3495 pupils.

Of these the Church of England has 71 day-schools, with 2740 pupils, and 860 Zenanas, with 1161 pupils.

The prizes were kindly distributed by *Mrs. Murray*. At the close of the proceedings each child received a present of a doll, and then were packed off to their homes in a large brake and gharries, which to them was not the least exciting part of the day's pleasure.

Krishnagur.—Our readers will be interested in the following letter from Miss Dawe, dated March 22d :—

'I returned last evening from Santipur, having spent two days there. You will perhaps remember that some years ago our Society had some work there, but as it was found difficult to carry it on satisfactorily without proper superintendence, as there were no suitable teachers then for such a work, it was given up.

'A few weeks ago Mr. Clifford of the C.M.S. told me that two teachers of that Society, after teaching in the schools, visited some Zenanas, and he asked me to undertake the superintendence of their work. I went to Santipur on Thursday morning for the first time. As I proposed staying a night and returning on Friday evening, I took a camp-bed and other necessities with me. A room, used for services on Sundays for the teachers of the C.M.S. schools, who are the only Christians in the place, was given up for my use while there.

'I was surprised to find how large a town Santipur is. I was told it contains 30,000 inhabitants. The Zenanas I visited appeared to belong to wealthy people—indeed were much more roomy and of a better class than those in Krishnagur. While there I visited the C.M.S. schools, and found a good work going on. The numbers in the boys' schools have been very much lessened on account of the decision of the C.M.S. Conference that only Christians should teach in their schools, but after a time I hope they will increase again. Even if not I think it is far better to have fewer numbers and to feel that there is no counteracting influence at work.

'But you will be interested in hearing about the Zenanas. Indeed it is to let you know what an opening for work there is, and to ask you to beg the Committee to do all they can to strengthen our staff here, that I am writing so soon after my return. The C.M.S. teachers told me that they can get an entrance to almost all the

houses, and that simply for Bible-teaching without any secular work. But, of course, they have very little time, as they have to teach every day in the schools.

'A missionary lady would find plenty of work at once. But I suppose that is out of the question at present. If, however, we had more workers here, one could be spared to go to Santipur more frequently, and stay for a longer time, and thus something be done more than at present. I have promised to try and go every month, for one or two days at a time, but I do long that more should be done where there is such a promising field. I was taken from house to house on Thursday and Friday, and in each case had a large and attentive group of listeners. Indeed, sometimes so many came that I found it almost suffocating.

'Of course great curiosity was shown about me, and most amusing remarks were made. It was however delightful to tell the "Old, Old Story" to so many interested listeners. I sang some hymns to the native tunes, and these delighted them very much. In every case I was asked to go again, some women saying, "If you come every week we will gladly listen to you." Another said, "Whenever you come to Santipur, you must come and talk to us. If you do not we shall be *very angry*."

'At the last house I visited, before leaving two women were deeply interested, and the teachers told me that they were wishing to know more of Christianity. They begged me to take them some books the next time I went. During the two days I gave away a large number of tracts. At the last house I went to an old woman was waiting, who had been sent to take me to another. However, it was so late, and I had already stayed much longer than I intended, having a long drive of twelve miles before me, that I was

reluctantly obliged to refuse. She said, "They are all waiting, and will be so disappointed; you are *cruel* not to go." The teachers also told me that in many other houses the women were hoping I should go. It made me sad to think of so many opportunities for sowing the seed, and my inability to use them.

'My promise of going every month has cheered the teachers, who seem true Christian women, and interested in their work.

'I hope much prayer will be offered up for all our work here—at Krishnagur, Santipur, and Nuddea. We could extend in every direction if only

we had the workers. I do trust that God will answer our prayers in placing more funds at the disposal of the Committee, and in raising up more ladies with the true missionary spirit to "come over and help us."

'The Rev. J. P. Meek, of the Methodist Episcopal Mission, who is in the district now visiting the Christian villages, asked me to show him our schools. I took him to four, and he asked the children some Bible questions, and seemed much pleased with their answers. He said after, "I wish you had fifty such schools, and half a dozen more helpers for Zenana work."

Bhagulpur.—Miss Pinniger writes, March 17th:—

'When we distributed our prizes at Christmas, we invited the Deputy-Inspector of Schools in the Bhagulpur District to be present.

'He seemed very pleased, and I heard nothing more till yesterday, when I received the following extract

from a letter to the Vice-Chairman of the Municipality: "That the girls' schools under the Zenana Mission deserve our support. I recommend eighteen rupees per month for three schools for the present—six to each."

Mirat.—Miss Hœrnle mentions a very kind proposal of the Civil Surgeon, Dr. Moir, that he would give her lessons in Medicine. She adds: 'We have just had a very nice, and on the whole successful sale, which H.R.H. the Duchess of Connaught kindly patronised. We were introduced to her, and she seemed pleased at speaking German to us. The station ladies were most kind on the occasion, and gave us all the help they could in the way of flowers, decorations, refreshments,' etc.

II. Punjab and Sindh Missions.

Amritsar.—Mr. Clark reports that the Alexandra School has been inspected by the Lieutenant-Governor, and that an increased grant in aid has been given, which will permit us to carry out many much-needed improvements.

Ajnala.—We have received the following deeply interesting letter from Miss Catchpool, dated May 2d, 1884:—

'I should like to add my testimony to our great need of workers, and especially the very great importance of not settling down too much in our

centres, except during the summer months, but going over the whole district, and making the object we come for known everywhere, so far as it is

possible. Even with our present limited numbers, I believe it is better to travel about, wherever and whenever we can, rather than remain stationary. It accords much more with the habits of the people themselves, who are constantly moving from one place to another, so that one is astonished at the immense numbers one perpetually sees travelling by rail or road. The women frequently visit their relatives' houses for a month or two at a time, and also make long journeys to attend melas, etc. . . . I was much struck, on reading the letter of a native gentleman to Mr. Clark a few days ago—it has been sent home to the C.M.S. Committee—with the fact that the two missionaries, held up as an example for others, were the two who have travelled about the country districts most—Mr. Gordon and Mr. Bateman. Living out here amongst the people, one sees how necessary the spreading out and trying to reach all is. It is literally following our Blessed Master's example, and it is most evidently the way in which He is leading us. We must go on or we shall go back. . . .

'This spreading out is so very necessary, and yet the definite instruction is absolutely necessary also, if we are to have intelligent converts, and the only way to give this is to go time after time to the same villages, and to tell the women the same truths again and again, until they have really grasped them, and this of course necessitates a

number of workers, especially during the winter months, so that during the itinerating season, while distant places are being reached, the work nearer home may not be neglected. . . .

'I was delighted with a speech of Mrs. Grattan Guinness at the Missionary Conference, reported in the *Christian*, in which she strongly urged those who have means of their own to go out. Why should it be so much more difficult for such to work for their Master in India than in England? They can make their money go further here than at home, although we cannot live well on £50 per annum, as it is said that ladies can in China.

'Mrs. Guinness's words correspond so closely with what Miss Clay and I have felt, that in order that our Master's last command may be carried out, it is absolutely necessary that the work should not be left entirely to Societies, and those who must necessarily be paid for their work, but that the opinion which does now prevail at home—that Christian work must not be left entirely to the clergy or paid helpers, but that every Christian is bound, if he would obey his Master, to take his or her part in it—must be carried out with regard to missionary work amongst the heathen also.

'In reading the speech I felt that our Master must be working to make Christians at home acknowledge the principle of this, for here, in the centre of the work, we deeply feel the practical need of it.'

III. *South India Missions.*

Trichur.—Miss Coleman writes on March 29th:—

'You will, I am sure, be pleased to hear we had a very happy Christmas Day, which was followed by a week of special services in our church, and a missionary meeting, which was held in the Church Mission-House, when one of the speakers was Sakshin-anna Row, the last baptized Brahmin convert from Miss Anstey's mission, and who gave us a most thrilling

account of his own conversion, and also an interesting one of the work which is now being carried on at the Colar Orphanage.

'His coming among us was made a blessing to many of our dear people. Some of our young men, who are studying in the C.M.S. College at Cottayam, in letters to friends, say they thank God that ever they have heard him

preach. The master of the C.M.S. Mission School, who is a "matric," said to me only a few days ago, "The seed then sown is now springing up, and from that time the Bible has become a new book to me, and also to R. (another of our workers). Now we are daily studying it together, not only to get knowledge, but we like to feed on it, and its precious truths go down deeper into our hearts than ever they did before." As high-caste heathen boys are now beginning to come to the Mission School, who can tell what his influence over them for good may be?

"Some of these boys, I am glad to say, are coming from the Zenanas in which I am teaching. There are seventeen now learning, and we hope many more may still follow, so that in time not individuals, but families, may forsake their false gods and cast in their lot with us. We are sometimes now told by Hindus, "We believe your religion is better than ours, and we would like to become Christians if only we could keep caste." They want Christ on one side of the balance and caste on the other. It is this which makes missionary work so especially difficult in India. I know some who, on account of this, are holding back now from open confession; they cannot take up the cross. One told me yesterday, "I mean to be a Christian, but not now!" May the Lord help these poor timid ones, and may we give them our deepest sympathy and prayers!

"Last week I went to visit a rather large town, about twelve miles from Tchoor, called "Eranâla Roota," where we had been asked to open a high-caste girls' school. The journey had to be done in a country cart, so it took me twelve hours to go twenty-four miles, but I believe from what I then saw it would be a most promising field for work if only we could be helped with funds. There is a large compound there, which was offered to for Rs.800, or £80, on which are

100 trees, the produce of which would bring us in a little over £3 per annum. Besides this there are three small houses built with stone, and in good condition; also a small tank for bathing, and a well of good water.

"This I should like to secure, if possible, as one of the buildings would do for a school, another for a dispensary, and the third one would come in nicely either for ourselves, or for our agents, as a place for refreshment or rest, being situated near three cross-roads, and very close to the Rajah's palace and the large pagoda, also with many high-caste houses in its neighbourhood. It would make a splendid centre for work among the high castes. This place has never yet been taken up as a mission station, and I was the first English lady many of them had ever seen, and so was looked at by many with some curiosity, and followed about from place to place.

"But this gave me an opportunity for giving away many Gospels and Scripture texts. Leah, our Bible-woman, whom I had with me, read and spoke to numbers of women who visited us in the house I had hired for the occasion, and they were so pleased to see the Scripture pictures Miss Cockle kindly forwarded to us from Mrs. Gavillar.

"Afterwards we visited many in their own homes, and were cheered by the welcome we had from them. The Munsiff, when he heard I was there, kindly sent his coach for my use. He and the Registrar are both Brahmmins. One is an F.A., and the other is an U.B.A. Both, I think, are inclined to be friendly, and the Munsiff promised me his daughter for a pupil if we should commence a school there. The Registrar said his little girl was only four years old, too young, he thought, at present to send. The Lord also, I am thankful to say, opened out the way for me to give to those men for the first time the Gospel message. It had never before been made clear to them.

They asked me many questions, but the Lord gave me the ability to answer them all, and I believe good impressions were made, which I hope will be lasting, and lead them to an earnest inquiry after truth and the study of God's Word. Oh for the outpouring of the Holy Ghost, that such men as these might be converted! Then would India soon arise and shine for Christ. May the Lord give us, who are His children, more courage and faith and patience to work on with untiring zeal, "and never stand still till the Master appears"!

'Some of my lady pupils have been to see me, and said they would like to see all over the bungalow, and were so pleased there are no gentlemen living in it. I heard one of them say to another, "It was very nice going to Madame's bungalow, for she only saw her, and so it was only the same as her going to see them." A Nair woman,

whose son is one of the masters in the Sirka School, came this morning for medicine. She then told me she liked very much for us to go and read to her, as she cannot read herself; she also told me her son was reading every evening the Bible which I had given to him.

'We have just had a petition sent us asking for a school at a place eight miles from here, where there is a large heathen population, but nothing is done in the way of education for them. Truly in India the harvest is great, but it is difficult to get both funds and labourers. Now we are putting up a dispensary in our compound close to the bungalow, and we want it all finished before the monsoon sets in.

'Our work only seems to have been to build and to plant since we came here, but if others reap the harvest we shall rejoice together.'

And in another letter Miss Coleman writes:—

'It is so hard for those people to come out and confess Christ; they have to give up every earthly tie, and it requires much faith on their part to believe that God will give them much more than they give up. Very often when they are just on the point of coming forward, they shrink back and disappoint our hopes. We must, however, continue to bear them up in the arms of faith and prayer, believing that in due season we shall "reap, if

we faint not," according to His promise. The work is very interesting, and our only regret is that the time seems too short to accomplish half we wish. You may be quite sure we have no idle moments.

'The work is encouraging, as many of the people are now reading the Bible for themselves. The medicine is also a means of giving the Gospel to many who would not perhaps otherwise hear of it.'

IV. *China.*


The following is an interesting extract of a letter from Rev. J. Ost, of Hong-Kong, to Mr. Stuart:—

'22d April 1884.

'A vast field is open to Christian ladies in China, and I rejoice that the C.E.Z.M.S. has extended its sympathies thus far east. I feel confident that, under the blessing of God, Miss Gough will be much encouraged in her

work. Are we to take her arrival as evidence that the Church at home is waking up to the fact that there are millions upon millions of women in this country who are living without even the knowledge of the fact that Jesus Christ died to save sinners?'

A Plea for Hindu Widows.

UR kind friend Miss Comyn has sent us the following, which appeared in a Bengali native magazine, and which she has translated from the vernacular. It is remarkable as showing how the native mind is in some measure awakening to the condition of Hindu widows, and as proving the accuracy of our constant representations on their privations and sufferings.

A BENGALI VISION.

(*Translated by E. COMYN.*)

ONE night I saw her in my dream, but what I saw in the darkness of night I could not clearly distinguish. Was she a woman, or was she a goddess? She could not be a woman. The gravity, patience, and all-embracing love which shone in her beautiful face—where were *such* ever seen in a woman?

Was she then a goddess? That also could not be. Alas! her face was sad, and her eyes shed tears. Among those who bloom as flowers in the heavenly world, sorrow can never enter.

She was neither a goddess nor a woman. What was she then? I cannot tell you exactly. I saw her in a shadowy dream, and did not see her clearly. Once I tried to scan her face, but her eyes seemed mildly to reproach me, and after that I was ashamed to look at her again, so how can I tell what she was?

Was she an ascetic? No; she was not. Her hair was not matted, her limbs were not daubed with ashes, nor her dress stained with red ochre. She was the light of home. Her happiness was in the happiness of home, her grief in the grief of home: with the stony heart of the ascetic she had nothing to do.

When did the heart of an ascetic ever grieve for the sorrows of this world, or sympathise in its gladness? But she of whom I speak was immersed day and night in thought how she could lessen the sorrow and increase the joy of others. She could never have been an ascetic.

Was she a worldly woman? No; I cannot say she was. Look all around you in this well-stored world. Every one is taken up with thoughts of self. Selfishness is the rule in this world. Show me the human being who is truly worldly, and yet emptied of self.

But in the heart of her I speak of self could not find place even for a moment. Then how can I call her a woman of the world?

She has no desire for worldly pleasures. Her pure body is decked with no ornaments, at least not such as can be seen. Her ornament is heavenly purity.

The soft lustre of holiness shines even from her person, but they whose inner eyes are closed by thoughts of the world cannot see it.

She was not an ascetic; she was not a woman of the world. To what end therefore is she in existence?

Do not ask me. I am but a little, mean, selfish human being. It is not possible for me to answer that question.

But now I will proceed to tell you something more of what I saw in my dream.

I thought it was the third hour of the night. All around were silence and darkness. The interior of the house was lighted by a small lamp. On one side of the house there was a bed, and on it was lying an unfortunate creature, nothing but skin and bone, wrapped in a old rug, and at his side, forsaking food and sleep, was this beautiful one, attending to his wants. Alas! her face is very grave. And what is she gazing at so steadily? Her eyes are fixed lovingly on the sick man. Does the human heart possess such love? Is there in it such pity for another's grief?

Looking at this beautiful creature here in this desolate, silent midnight hour, it seemed to me that some goddess, filled with sorrow for human woe, must have visited this mortal world; otherwise how could this love, this sympathy, this patience have ever appeared on this earth?

This wretched man was dying in the agonies of leprosy, and this pitiful creature, who was forsaking food and sleep for his sake,—he mistook her for an enemy, and loaded her with abuse! But the heart of the loving one rose superior to this, and her eyes pitied him only the more. Not content with this, the unfortunate man at last raised his feeble hand to strike her, but having no power, his hand fell heavily on the bedstead, which caused the dying man to make a face of agony and to utter a cry! And that pitiful one! In what a tender manner she puts food into his mouth! She takes that skeleton hand and presses it to her almost distracted heart; her bosom heaves again and again, and tears flow freely from her eyes.

On witnessing this heavenly love and sympathy, there arose in my heart a feeling I never experienced before. I cannot tell what it was. I had never known such peace. It seemed that the place was made holy by the sighs she breathed, and that being near her banished all evil thoughts from my heart.

Just then the whole scene suddenly melted away.

I thought it was eventide. Two or three stars were visible in the sky, and the soft evening air gently fluttered the leaves on the trees.

A woman sat with her child in the twilight. The boy was exceedingly cross; he screamed, threw himself on the ground, rose up and beat his mother, and then threw himself on the ground again. The more his mother tried to soothe him, the more angry he became.

Just then that lovely one again appeared in my vision. Besides love, I saw a smile on her face. She went quickly to the side of the child: she raised him from the floor, she took him to her bosom, and kissed him again and again. What a wonderful power there is in kisses! In a very little while the stormy passion of the naughty child had subsided, and throwing his arms round her neck he went to sleep on her breast.

Seeing this, I was amazed. What an extraordinary thing! The mother had done all she could to pacify the child, but could not, his anger grew worse and worse; and this second woman—what was there in her touch that his passion subsided and he went to sleep immediately? How could the boy love her more than his mother?

While I was thinking of this in astonishment, another vision presented itself.

The evening scene. This boy and his mother vanished, and, instead of them, I saw a man fearfully emaciated. His body was wounded all over, and the odour arising from these wounds was dreadful. At the very sight of him people passed quickly away on the other side. In this way all forsook him; only *one* could not. You can guess whom I am speaking of. Seeing another's grief and pain, her heart was touched. She came to this earth on purpose to help others. How then can she leave this unfortunate man? There was not even a struggle in her mind about it. She stanchd his wounds, and bound them tenderly, and as you watched her, you could not help thinking that she took real pleasure in her work, and that nothing else would please her so well.


I cannot tell you what I felt when I saw all this. I then perceived what a difference there is in human beings: some so mean, some so loving and pure. My great wish now was to crush my pride, and, casting myself at her feet, to let the touch of her pure body cleanse my polluted one. With this end in view I tried to go forward, and then I awoke.

Looking round, it was all dark, nothing else. I awoke, and what I had seen vanished in the darkness, but the remembrance of it remains in my heart, and will do so as long as I live.

Sisters, who was this calm image of my dreams? I will tell you now. Her name is the Hindu widow, *married in infancy*.

She is the light of every Hindu home. She was sent into the world for your and my benefit. From the rising of the sun till long after dark she speaks not a word, but is busy every moment in promoting your and my happiness. And, I am ashamed to say it, her misery comes from our hand. Ragged garments and bad food are hers. She belongs to everybody, but no one belongs to her. She takes care of everybody, but no one thinks of her. Fie, fie! in proportion to her former greatness in the world so is now her misery.

The Punjab Ladies' Missionary Conference.

ONFERENCES have long since become a recognised means of discussing and settling important questions in the religious as well as political or business world. In England, or America, or on the Continent, such gatherings are constantly taking place for the consideration of subjects of all kinds arousing the interest of various portions of the Church of Christ.

We look abroad to the mission-field, and, even confining our attention to the vast peninsula of India, we find that missionaries there of all Societies have for a long time sought each other's counsel, help, and sympathy in the same way, by conferences, local, provincial, and general. Until quite recently, however, there has been no recognition in these assemblies of what has now become such an important branch of evangelistic effort in our great dependency,—woman's work amongst the women of India. Certainly eleven years ago, at the first General Decennial Conference at Allahabad, two papers by lady workers were read, but not one lady missionary was present. It was left to the second great gathering of the kind, that which took place in Calcutta in December 1882, to demonstrate the rapid growth of woman's work all over India, by the admission amongst its members of 174 representatives of female missions, many of whom had the opportunity of bringing before the Conference various matters connected with the different departments of their work.

Long before this, however, there had been a growing feeling amongst the lady missionaries themselves, at least in the Punjab, where such work is newest and has developed the most rapidly, that a conference of their own was becoming almost a necessity. To what at first consisted but of a few scattered Zenana missions, are now added many other branches of evangelistic effort, such as the education of Christian girls, that of Hindu

and Mohammedan women and children, medical missions, village missions, and the training of native agents of all classes. Little wonder is it that, considering such work still bears so much of the experimental character, and that Western minds have the carrying out of every project formed for the spiritual and temporal good of our Eastern sisters, difficulties should beset the missionary's path, which hitherto each in her own sphere has had, in a measure, to solve and settle for herself. In no other work have workers been cast more entirely upon the Lord for guidance and aid at every turn, and truly the help and guidance are theirs; none the less did they feel assured that He Himself would approve of their meeting to take counsel one of another as well as to profit by each other's experience, and that He would be in their midst to guide their deliberations to the increase of His glory and spread of His kingdom.

And so it came about that the Punjab Ladies' Missionary Conference was proposed, approved, and finally arranged to take place at Lahore in the early part of the same December, 1882, which witnessed later on the great gathering in Calcutta.

Out of more than one hundred invitations that were issued, fifty-two ladies agreed to be present, representing nine different Societies and four or five nationalities. Although mostly strangers to one another, when the time came they met as one band, working under one Master, and, from first to last, nothing but the most sisterly love and union prevailed. A united prayer-meeting on Saturday evening, 2d December, and special services in two of the Lahore places of worship on the Sunday, refreshed and strengthened them for the work that lay before them.

Monday morning, December 4th, found them gathered by ten o'clock in the place kindly lent for their use in the American Mission compound.

The Conference opened with singing and prayer. Mrs. Newton (A.P.M.) read from Eph. vi. 10-19, and gave a few helpful thoughts on the need all have, as workers, of the 'armour of God.' One short sentence we quote:—

'There is a passage in Judges v. 23 which illustrates our need of the whole armour of God: "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord against the mighty." Here there are enemies of the Lord to be contended with, and He has given us this armour and clothed us in it. There is not a vestige left of the city of Meroz, because they came not to the help of the Lord. Precious thought! that the Lord needs our help, and gives us not a small or unimportant part of the work only, but calls us against the mighty ones.'

After more prayer, Miss Tucker (A.L.O.E.), of the C.E.Z.M., who had consented to be the President conjointly with Mrs. Newton, took the

Chair, and having said a few pleasant words of welcome, invited the members to proceed to the business for which they were assembled. The whole day was devoted to the consideration of work amongst native Christians, and the morning sitting was occupied by the increasingly important subject,—the Education and Training of Christian girls. First the question, 'How to promote a missionary spirit in our Christian Girls' Schools?' was dealt with in a paper by Miss West (S.F.E.), whose girls' boarding-school at Lodiana, together with those at Lahore and Amritsar, constitute the three institutions in the Punjab devoted to that purpose. After inquiring, 'In what does a missionary spirit consist?' and summing it up in one word, 'Love,—love to God and love to man,' Miss West said :—

'With regard to encouraging this spirit of love, much depends upon the principal, whether of the school or home, for by example, as well as by precept, much may be done to stimulate it.'

Speaking of 'missionary evenings' as a practical form of inculcating it, she continued :—

'Children should be allowed a choice as to the object for which their labour of love may be put forth; they will take greater interest in it, and the work will, in all probability, be kept up with more spirit, when they feel that they are, to a certain extent, responsible for the carrying out of their own choice.

'Any time that may be devoted to needlework ought to be made as cheerful as possible: reading aloud, telling interesting anecdotes, either missionary or otherwise, singing, etc., all help to encourage the little fingers to work more happily.'

That the cultivation of this spirit of love should be the great aim of each of those in charge of missionary Christian schools was agreed to by all the members who took part in the after-discussion. One member suggested that

'It should be put as a primary object before the girls, that they are educated to be missionaries, and make their education subservient to this. If they get the love of God in their hearts, everything else they learn will be with the object of teaching it.'

Miss Keay (I.F.N.S.), who is in charge of the school at Lahore, followed up the subject in a paper on 'Christian Girls' Normal Schools.' She first spoke of the growing longing in the hearts and minds of the natives of India for the instruction of their wives and daughters, and of the grand field thus opened out to those brought up in our missionary institutions of advancing Christian *education* amongst all classes. A special training she thought, would be very beneficial in fitting girls for this school, and she mentioned Normal Schools, or classes where a curriculum of study adapted to the needs of work amongst Hindus and Mohammedans should be carried

on, as the most efficient means of effecting such a purpose. She touched a real difficulty, however, when she said: 'A further question arises, Where is the needed army of candidates to come from? How are the girls to be stirred up to give themselves to the work of teaching?' May the love of Christ, the love of perishing sinners, and the love of their countrywomen, as such, form a threefold cord by which many among them will voluntarily bind themselves as sacrifices to the horns of the altar! Recognising the fact, however, that while all cannot be fully qualified *teachers*, all can be, as before suggested, *missionaries*, Miss Keay asked—

'Might it not be a means of kindling some degree of enthusiasm in our all too apathetic girls if some sort of pledge were drawn up, to be voluntarily signed by all such as felt it to be a duty laid upon them by the Lord, and a privilege granted by Him to use their powers, physical and mental, in the great work of rescuing their countrywomen from their present state of ignorance and degradation? I would suggest that such a pledge should not be too stringent in its requirements, but should simply aim at impressing upon the subscribers of it a sense of their responsibility in the sight of God towards their less favoured sisters; and leading them, in whatever sphere of life they might be placed, to exert themselves for the Master's sake in behalf of the ignorant and perishing. Of course this promise would include their readiness to become qualified to teach, should God in His providence call them to this work.'

At the conclusion of the paper an interesting discussion ensued. Miss Tucker asked what was thought of the propriety of getting young women to bind themselves by promises; Miss Clay thought the age would make a difference; Mrs. Newton said that in India parents have so much power that a girl is not a free agent till after marriage; Miss Wauton objected that such a promise would lead to the idea that only those so pledged need work; while Miss Andrews approved of the suggestion, on the grounds that the girls have so little to stimulate them, and that they should be *urged* to dedicate themselves to God's work.

With regard to the Normal Schools, on it being asked whether pupils of such schools should pledge themselves to remain and serve for a certain term of years, the practical difficulty was pointed out by two members, that parents are not willing, as a rule, to allow their daughters to remain or engage in work afterwards; while another instanced the Normal School at Benares, where girls are sent by their parents or other missions to be definitely trained as teachers, as a hopeful encouragement that sooner or later that difficulty would be overcome in the Punjab. Miss Greenfield suggested that *all* the girls should be so trained that they could be used as teachers in after-life, unmarried girls not being suitable for city work.

A paper on 'Christian Girls' Schools' was then read by Miss Henderson. She led the subject to the further consideration of the best training

for girls who are to be the future wives and mothers of the native Christian community, by saying—

‘What is the great end and aim to be kept in view in the educating of these girls? Is it to make them teachers who will earn an independent livelihood for themselves? Or is it not rather to fit them to be helpmates for the pastors and teachers, yea, and the bishops of the Church; wise and careful wives and mothers, who will bring up their children in the nurture and admonition of the Lord? Probably all of them, if spared, will become wives and mothers, and all of them will have abundant opportunities of doing real service for the Master, both in their own houses and in girls’ schools in various parts of this vast country. And surely it is no small part of our mission work to train up such mothers. We have heard it spoken of as if it were hardly mission work at all! There cannot be a greater mistake. What work can be more helpful to the Saviour’s cause, or bring forth more fruit to the praise and glory of God? What would our own country have been without the pious and prayerful mothers? Is it not the case that nearly all our great and good men have had good, sensible, praying mothers?’

‘The great hope we have for the Christian Church lies in the training of its youth. We should expect the next generation to be very different to this one; the Christians of a very different stamp; the Christianity to be something more deep-rooted, more firmly founded on the doctrines of the Bible, more thoroughly pervading the hearts and lives of its professors, more powerfully influencing those in the midst of whom they live. God grant that we may soon see many happy Christian homes in this country; the parents walking with God, and commanding their children after them, and the children rising up to call them blessed!’

Many minor points were then discussed connected with the proper training of Christian girls; but, perhaps, enough has already been said to show how much prayer is needed for each missionary engaged in this work, that she may take the direction of the Master Himself on every subject concerning it.

Before the morning sitting closed, the Conference members were cheered to learn from Miss Griffith and Miss Pratt (A.P.M.), who are both working in schools for European and Eurasian girls, how much is being done, not only to encourage a missionary spirit amongst them, but also to raise up a body of workers from their midst.

At three in the afternoon they met again, when a paper by Mrs. Edward Newton of Lodiana (A.P.M.) was read on ‘Work among Native Christian Women.’ The truth that lay at the root of all the morning’s discussion, viz. that for the evangelisation of India’s women we must look to India’s women themselves, and the responsibility of European workers in the matter, was clearly demonstrated in the words:—

‘This and other kindred subjects are among the most important that we shall have to discuss during this Conference; for upon the way in which our work among the native Christian community is carried on will depend in large

measure the success of our efforts to bring the knowledge of salvation to all the women and girls in this large province. Upon the Church of India naturally rests the responsibility of the evangelisation of this country ; and this fact comes forcibly to mind when considering our present subject ; for what is the end and aim of all work among Christian women ? Is it not that they may be fitted to bear the responsibilities of life, and not only to become good wives and mothers, but also earnest, consecrated women, anxious for the souls of those around them, and faithful labourers in the great harvest-field ?

Mrs. Newton then proceeded to divide native Christian women as a community into three classes : first, those who possess some means and education, and could therefore be *voluntary* workers ; second, those who need to earn money to increase the family income, and can be usefully employed as paid teachers in schools and Zenanas ; and third, the very ignorant ones. With regard to the first, the Conference was reminded such need to be aroused to a sense of their duty, and invited to join with them in their evangelistic work in cities or villages ; for the second, ' a training class is necessary in every station : some are deficient in the vernaculars, and few know anything about the religious beliefs of their fellow-countrywomen, or of their domestic customs,' etc. For the third, ' a daily class is highly desirable, in which they may learn to read and receive simple religious instruction.' Speaking of the ignorance prevalent in all three classes of much ' that is necessary for their own comfort, especially as regards the treatment of the sick,' Mrs. Newton thought the chief remedy for the evil lay in the adoption of a later age for the marriage of Christian girls. If twenty-one instead of the ages of sixteen and seventeen was the period assigned, how much, she said, would be gained !

' They would then have four or five years between leaving school and their marriage, which could be spent in teaching, or in helping in our female hospitals and dispensaries ; and, while they would be a great assistance to us in our mission work, the knowledge gained would be invaluable to them, and they would begin their married life at an immense advantage compared with those poor unfortunate girls who are married at the age of sixteen, and know next to nothing of things which need to be known, and are, by their tender age, quite unfit to bear the burdens that await them.'

Adverting, then, to the best means of promoting greater spirituality among all classes, Mrs. Newton spoke of meetings for Bible-reading and prayer, and told of the success attending such meetings at Lodiana. The various points in the paper were afterwards taken up in the general discussion. First, it was elicited, with regard to voluntary workers, that there are a few such in Delhi, Amritsar, Lahore, Lodiana, and that they have great influence with those among whom they labour. Second, different members detailed what was being done in their own stations with regard

to classes for the poorer Christians, and also for training the women as teachers; and third, as to the desirability of a later age for the marriage of Christian girls, one member objected that it would be impossible in India to keep girls unmarried till they were twenty-one; others agreed with Mrs. Newton; while Mrs. Chatterjee (the only native lady present) thought the proper medium would be found at eighteen or nineteen.

The remainder of the afternoon was devoted to the deeply interesting, but difficult and perplexing subject, 'The Probation, Baptism, and Support of Converts,' on which a paper was read by Miss Wauton (C.Z.M.S.) of Amritsar. Speaking of the wisdom and discernment needful in the reception of converts, she said:—

'We are all, I suppose, looking for converts; if not, we ought to be. The end and aim of all our evangelistic work is the winning of souls, the bringing back the lost sheep to the Shepherd. . . . Sometimes, for months, even for years, we call, we entreat, we persuade, apparently in vain; at last, perhaps, an impression seems to be made, and a pupil expresses a desire for baptism. Are we at once to accept this profession and receive her into the Christian Church? Surely not. We must consider first what has prompted this wish. We know well that although to some the adoption of the new religion would mean the taking up of a heavy cross, to others it presents the possibility of deliverance from pressing evils far more intolerable than any habits which could result from a mere nominal profession of Christianity. . . . What is the missionary to do? Is she to discourage the longing for those social advantages and comforts which doubtless are among the blessed fruits of our religion? By no means; we cannot point out too often the practical results of the teaching of Him who came to bring healing to the broken-hearted, deliverance to the captives, the opening of the prison to them that are bound. But, at the same time, we must carefully show the real meaning of Christianity, viz. the yielding of the heart to Christ, forsaking sin, and living a life of holiness and purity.'

After speaking of other cases where sometimes the intellect is awakened and the reason convinced, while the heart remains untouched and unregenerated, or where the emotions are excited, desires kindled, and affections apparently drawn out, but there is no intellectual apprehension of the truths of Christianity, Miss Wauton continued:—

'Taking all this into consideration, then, we are led to the conclusion that although in very rare and exceptional cases a speedy baptism may be desirable, it is generally far better to *wait*; in other words, there must be a period of *probation*, longer or shorter, as the case may be. If this waiting were the rule instead of (as I fear it is) the exception, we should not often have to grieve over backsliders, and unsuitable, inconsistent Christian converts. The advantage of this probation is, that it gives time to apply tests whereby the sincerity of an inquirer can in some measure be proved. There are three tests that may be used: 1. Regular and systematic Christian instruction; 2. Teaching some handicraft by which, if possible, a livelihood may be gained, and the necessity obviated of dependence on Mission funds for support; 3. Insisting on the open confession of Christ before relatives, and the forsaking of all rites and cere-

monies connected with the faith to be discarded. . . . If this probation-time has been satisfactorily passed, and we see in our candidate a fixed determination to give herself to God's people, and also the fruits of genuine faith and love appearing in the life, we cannot, and dare not, hold her back. It then becomes our duty, under whatever circumstances, to present her for the baptism she asks for.'

Two or three questions were then touched, and at the conclusion of the paper the usual discussion ensued.

The first day's meeting then concluded with singing and prayer.

The Conference continued in session from Tuesday until Friday. Tuesday was devoted to "School-work ;" Wednesday to "Native helpers, literature, etc.;" Thursday to "Village missions and school-work in second-class towns," and (in the afternoon) to "Sabbath-schools and orphanages ;" Friday to "Medical work."

The full Report of the Conference is printed in England, and for eighteenpence it may be had of Mr. BASIL E. GREENFIELD, 11 *Clement's Lane, London, E.C.* Probably nothing has ever been published which will enable English Christians so thoroughly to understand the characteristics of Zenana work in India as this important pamphlet, which we hope our readers will procure and study for themselves.

Praise and Prayer.

PRAYER.

FOR all the Converts now in the Home at Barrackpore, that they may have grace to remain faithful ; and for two who, after baptism, have proved unfaithful, that they may be brought back repentant to the Good Shepherd.

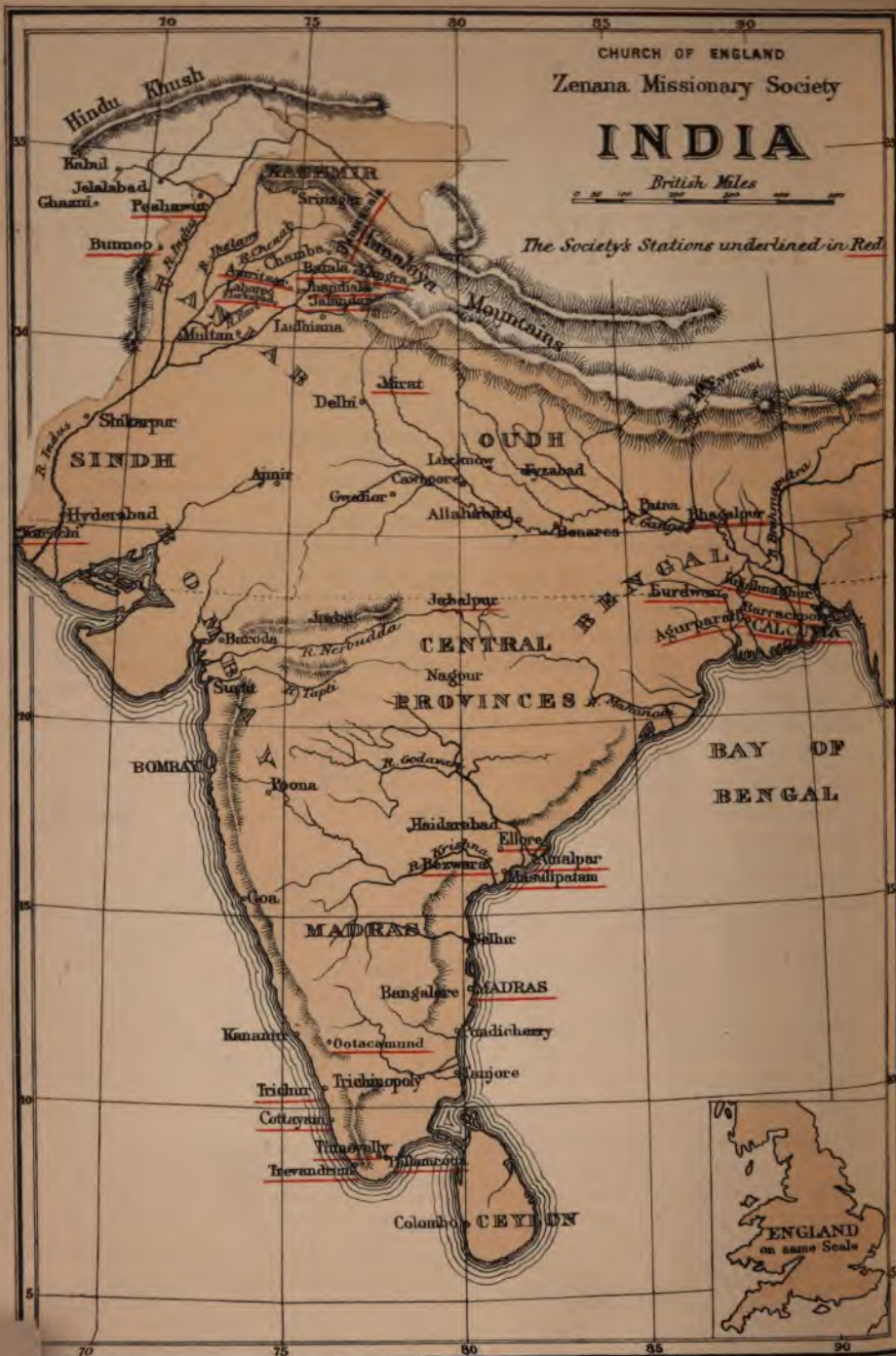
Also for S., at Howrah, that she may be led and taught of the Holy Spirit, and be made truly a child of God.

Also for Z., that her faith may be strengthened, and that she may have grace and courage to confess her faith openly.

PRAISE.

For another Zenana pupil at Barrackpore, who has come forward for baptism, and for much prayer answered on her behalf.





INDIA'S WOMEN.

VOL. IV.

SEPTEMBER—OCTOBER 1884.

NO. 23.

In Memoriam—Miss Annie Norman.

BY THE REV. T. P. HUGHES, B.D., C.M.S. MISSIONARY AT PESHAWUR.

THE Peshawur Mission now mourns the loss of its seventh¹ missionary, in the sudden call to her eternal home of Miss Annie Norman, on the morning of Ascension-Day, 22d May 1884. She had been suffering from ill-health for some time, and the disease was doubtless aggravated by a long journey to Agra in the heat of the month of April. Upon her return to Peshawur, and after continued illness, her medical attendant, Dr. Bate, the able civil surgeon of the station, advised a change to Murree, a hill-station some 140 miles distant, and on the 20th of May she was removed by railway to Rawul Pindee, attended by her loving and faithful colleague, Miss Ella Mitcheson, and the Rev. Worthington Jukes, the missionary in charge of Peshawur. Upon their arrival at Rawul Pindee it was found impossible to proceed up the hill, a journey of forty miles, and there were soon evident symptoms that the hours of the beloved patient were numbered on earth. Although she was a bright, happy spirit, brave in the contemplation of a long life of arduous service in the front ranks of the missionary campaign, this sudden and unexpected call homewards produced no consternation. Alone in a staging inn, attended by two faithful and loving missionary companions, this earnest Christian young lady yielded up her spirit to her ascended Lord in the fullest confidence and peace.

The story of the last hours is very simply and touchingly told in the following letter from Miss Ella Mitcheson :—

¹ PESHAWUR, 23d May 1884. pass through, by taking dear Miss Norman away from us. The mail
' You will already have heard of the leaves this morning, and as we have
great trial the Lord has made us to

¹ Thomas Tuting, Roger Clark, Isidore Lowenthal, John Stevenson, John William Knott, Alice Wade, and Annie Norman.

just returned from the funeral I have not much time, but must send you a short account of her illness and death. Miss Norman had not felt well for many months past; she did not say so to me till quite recently, although several times after her return from city work I begged her to lie down and rest, seeing how tired she was. She told me some days ago she thought the complaint had been troubling her the whole winter, and since February she has been under the kind medical treatment of our doctor.

'On 9th May she returned from a visit to Agra. When I met her at the station I noticed how ill she looked, and made her lie down on reaching home. The next day she felt no better, and in the afternoon was so poorly that I put her to bed and sent for Dr. Bate. She was then suffering from dysentery and congestion of the liver. It was a great privilege to be able to nurse her throughout. She needed constant attention night and day. She was extremely weak from the first, and could not take much nourishment at a time. On Tuesday the 20th her temperature ran up very high, so I wrote begging the doctor to look in early, and after a short time he and another doctor came and examined her very carefully. They decided she must be moved to the hills at once, so that night Mr. Jukes and I accompanied her to Rawul Pindee. She bore the journey better than I had expected, but was very weary by 4.30 A.M., when we reached Rawul Pindee. Dr. Bate had taken her to Peshawur station in a doolie, and telegraphed to a friend of his to meet her at Rawul Pindee with another doolie; he met us and took us to the hotel. As soon as she was rested I put her to bed; the doctor said we must not venture further.

'During the forenoon she became worse, and in the afternoon she suffered from excessive thirst, which never left her afterwards. For a long time she lay quite unconscious, but

towards evening she had a beautiful quiet time. She sent numbers of messages to her relations and friends, telling many who did not know Christ to come to Him. She asked that the people of her former district in Kensington might be told it was not difficult to die, only falling back into the Father's arms. She spoke a good deal about the work, saying she would like to live longer for that reason, but was quite ready to die—in fact a sweet smile stole over her face each time we mentioned the name of Jesus. She felt greatly not having been able to do more in the Master's vineyard, and spoke of her work as so much mingled with self, and asked me to work earnestly and faithfully for the Lord. . . .

'Then she said, putting her arm right round my neck and kissing me, "You will be all alone in that great city." Once she said, "The women!" I asked if she meant of Peshawur, and she replied, "Yes, I wanted to preach to them, now you must tell them to come to Christ." She was full of joy all the while, and smiles constantly playing about her face. When it was quite dark on Wednesday night she asked for the Lord's Supper. She was too weak for the whole service, so Mr. Jukes brought the bread and wine, and we three partook of it together. Then she said, "Now say the *Gloria in Excelsis*," which we did. Her voice was most audible, and so earnest. She then said, "Now the prayer for a departing soul," so Mr. Jukes prayed. During this the doctor, who had come in, was also kneeling at the bedside. Then she asked for some hymn of praise. We suggested the Doxology, and she replied, "Yes," so we began it, and she joined in clearly, although her throat was so parched from the fever that she had to be constantly having ice put in to cool the lips and mouth. After this she turned to the doctor, and said, "Doctor, do you love Jesus?" He said he did; then she said, "There are many who love me on earth who do not love Christ." Her eyes sparkled at the

mention of His precious name, and she was constantly wanting to praise.

She asked Mr. Jukes to thank the Lord for all His benefits. She sent very solemn messages to friends who are living for this world only, which will come with force, as given just before her entry into glory. At one time she said, "Is this death? there is no shadow." And again, "The shadow is very short!" After several of these short sentences she seemed to make an effort to get up higher, saying she wanted to go, to be free of the icy case in which she was lying.

Speaking of Ascension-Day, she said, "I wished us to have a little service, perhaps we shall still." I should not have thought it possible then, for she seemed so near to the close, but after all she lived through the night and until nine next morning. Her eyes frequently closed, and she lay quiet for a time, and then opening them she would say a little more. We sang one or two hymns at her request, "How sweet the name of Jesus sounds," and "A few more years shall roll." She several times spoke of the one who should take up her work in Peshawur, saying, "She will perhaps be more earnest and have less of self;" but I do not think it would be possible to

get one more earnest and faithful in the work. She did much, and has certainly gained the love of all the women in the various Zenanas she visited, for often have they said, "When will our Miss Sahib come back?" Now I can only give them her message. May she, being dead, yet so speak to them that they may come to the Saviour she loved and served here below!

Between twelve and one o'clock Mr. Jukes made me lie down for a while, but he says she was asleep during that time. At 3.30 we changed places, he not having had any sleep in the train. During this time I still gave her spoonfuls of milk, but she swallowed with difficulty, and at last could take nothing. At one time she said, "What a nice air!" I asked if it was the same as on earth; she said, "Oh no." Then I asked if she was free of this world yet; she said, "Not quite yet." I have never seen such a protracted death before, nor one where the departing spirit spoke so much about Christ. Her mind seemed quite full of the thought how was she to get all she loved into heaven. At one time she said, "I cannot die," and later, "Raise me higher, higher!" She passed away very quietly about nine o'clock on Ascension morning.

Her body was (at her special dying request) brought back to Peshawur, and was at once taken to the new memorial church recently erected in the heart of that frontier city. The first part of the service was read by the pastor, the Reverend Imam Shah, and a hymn was sung. The coffin was then carried to the native Christian cemetery, outside the Kohat Gate, and in the midst of Christian, Hindu, and Mohammedan mourners it was committed to the earth by the Rev. Worthington Jukes, 'in sure and certain hope.' This cemetery is the first Christian cemetery opened at Peshawur, one in which some twenty British soldiers were interred at the first British occupation, and which was a few years ago made over to the native Christians. It has been very prettily laid out, and has been said by the Bishop of Calcutta to be one of the prettiest native Christian cemeteries in the whole of India. It is situated at least two miles from the cantonment cemetery, in which rest the remains of our other departed missionaries; but it is a bright cheerful oasis, speaking of the Christian's hope, in the midst

of a whole desert of Mohammedan graves. Miss Norman is the first English woman buried in this cemetery, and her grave will be for some time to come a witness to the many Mohammedans of the city of the unselfishness of one of England's daughters, who in her dying moments sought a resting-place, not in the European cantonment, but in the midst of the very people for whom she lived and died.

It is a remarkable coincidence that the death of Miss Norman took place under very similar circumstances to that of the lamented Bishop Milman. He too, after a long and fatiguing journey, was taken ill of the same disease at Peshawur, and upon his removal to Rawul Pindee died there in the fulness of trust and confidence in the Saviour.

Mr. Jukes, speaking of Miss Norman's missionary life, in a funeral sermon preached in the military cantonment church of Peshawur, says, 'Her meat and drink were to do her Father's will, and she saved herself no fatigue in carrying it into effect.' The Rev. Robert Clark, the senior missionary in the Punjab, writes, 'Miss Norman was one of those who seemed to be especially fitted to take a leading part in Missions. She was thoughtful, had much decision of character, with talent and power of organisation. She seemed fitted to exercise great influence amongst both Europeans and natives.'

Of all our many and great losses at Peshawur perhaps none have appealed more to the sympathy of our friends than this our recent sorrow. Miss Norman only arrived at Peshawur on 3d March 1883, but she came with the avowed intention of devoting many years to Christian work at that station. She was specially interested in Peshawur, because her distinguished father, General Sir H. W. Norman, Governor of Jamaica, was amongst the officers of the British force which first occupied the station, and he was, moreover, one of those Christian officers who, in 1855, signed a memorial to the Church Missionary Society to establish a mission to the Afghans at that frontier outpost.

On the Sunday after her arrival at Peshawur the Bishop of Lahore publicly dedicated her to mission work in the station church, in the presence of a large military community. The occasion was an exceedingly trying one for a young lady so well known as Miss Norman was, but she bore it bravely, and after a year's interval she could write of the good Bishop's prayer as coming 'across her ever and again with a cheering, strengthening influence.' Miss Norman set herself at once to learn Hindustani, and after six months passed a most creditable examination, held by the senior missionary and a military officer. At the time of her death she was giving much attention to the study of Persian.

She at once took charge of the Mohammedan Girls' School, so graphically described in the letters of Alice Wade, and of a Hindu school more recently opened. She found her visits most acceptable to the Zenanas of Afghan gentlemen in the city, many of whom had known her father personally, and her bright and cheerful disposition, combined with great strength of character and personal piety, enabled her to win her way amongst all, both Europeans and Natives.

Amongst the little band of native Christians she was much beloved, and her constant watchfulness over the sick-bed of a youth who met with an accident, which nearly proved fatal, was such as to call forth the highest admiration of the doctors, both European and native, who attended the boy. Whatever Miss Norman did she did honestly and earnestly. The 'conventionalities of religion' were not natural to her, and consequently there was no attempt at display in anything she did. Her best services were done in the simple unconsciousness that she was doing good deeds.

She was born during the Indian Mutiny, and a telegram which announced the fall of Delhi conveyed the news of her birth. Her sympathies were early drawn out towards the people of India, and there is an interesting incident connected with it. When a child she was promised a Bible as a birthday gift, but she replied, 'I want two Bibles; one for myself, and one for a little heathen girl in India.' Two Bibles were given her, and one was sent to Calcutta, and, strange to relate, after an interval of many years, when she came out to Amritsar (on her way to Peshawur) as a Lady Missionary, she found this very Bible in the possession of a native Christian woman at that station. Writing home, she said, 'You can imagine the intense pleasure we had in meeting each other.'

For some time Miss Annie Norman was a district visitor in Mr. Carr Glyn's parish in Kensington, and her influence for good was very great indeed. It was her missionary work amongst the London poor that first suggested to her mind the more enlarged sphere of a foreign field.

The unselfishness of her life is best known to her most intimate friends. In her dying moments her thoughts, her anxieties, her intercessions, were not for herself, but for others.

Her readiness for death was remarkable. The death-call came on a hurried journey, in the discomforts of an inn, far away from home and relatives. But there was no alarm nor fear. Christianity was to her a *life*, not a death-bed preparation. 'It is not difficult to die,' was the dying message of this brave soul to the poor women of Kensington. A solemn message, sent as it was from the very portals of the unseen world.

In her first (and last) annual letter to her Society, she wrote, 'I generally arrive in the city in time for the daily service in our pretty little church at half-past nine.' And it was in the early morning of Friday, May 23d, that the earthly tabernacle of this fervent soul was conveyed to that very place in the midst of sorrowing native friends; and there are still many at Peshawur who look at the vacant seat in which she used to worship in All Saints' Church, and feel the influences of that good, that brave, that unselfish worker, who will no longer lift up the voice of praise within those walls, but whose voice now swells the choir of heaven and its redeemed throng.

One very special feature in the character of Miss Norman, often remarked upon by those with whom she was associated at Peshawur, was her great charitableness. *No one ever heard her say an unkind word of any one.* In a very remarkable degree did she possess that charity which 'beareth all things, believeth all things, hopeth all things.' Not one unkind word was ever heard to escape those lips. In her 'the hint malevolent, the look oblique,' found no place. She often said she made it a rule of life not to say or even to listen to unkind speeches.

She was a truly brave spirit. The Peshawur Mission was cradled by the loving care and tender sympathies of men of war. Its founders, its patrons, and one of its first missionaries, were all soldiers. But its bravest spirit is this soldier's daughter. Her earnest work in the midst of a fanatical city, her readiness to confess Christ by a special dedication in a military church in the face of a military community, her journey to Agra in one of the hottest months at the call of duty, her spirit of resignation when the death-call came, her dying thoughts of others, her request that she might be buried in the midst of natives, her outpouring of soul in the last death-struggle, all speak of nobility of soul. And who is the father who would not be proud of such a daughter, dying as she did in the very forefront of the Lord's battle-field, holding, as she did, with a firm trust the standard of the Saviour King?

In years to come in that far-distant cemetery, in the midst of the Waziri Bagh, the Mohammedan women of Peshawur will, as they return from their mourning-places which surround it, look in at the grave of one who loved them much, and who in her dying moments chose the honour of resting in the midst of the people she sought to save.

'Her death was not caused by the Peshawur climate,' writes our dear brother Mr. Jukes, anxious as he is to secure immediate reinforcements for the work he is so deeply interested in. But we stay not to discuss this feature of the case, for if Missionary work is to live on, and a truly

apostolic succession of godly workers is to be kept up, it must be by men and women seeking posts of danger in which they can manifest to the fullest extent that self-consecration which finds its fountain-head in the Crucified Jesus.

On the grave of Roger Clark at Peshawur were inscribed these words, 'Thankful to the last that he had been a missionary;' and now after a lapse of more than twenty years a missionary sister still re-echoes his words, when she sends back to her sorrowing relatives the message that she does not regret for one single moment that she had devoted her life to the cause of Missions.

'Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit' (St. John xii. 24).

LEYTONSTONE, July 9th, 1884.

Missions in the Light of Prophecies and Providences.



WE have long been used to notice how God's *Providences* have cleared the way for the fulfilment of His *Prophecies* at certain marked crises of the world's history.

Take the *Birth of Christ* for example. It was long expected; continually foreshadowed in types, figures, and *prophecies* ere the fulness of the time had come. But as we draw near the close of the Old Dispensation, and trace the unfolding of history, and the successive development of the great world-empires during the progress of Daniel's seventy weeks, it is impossible not to see a marvellous concurrence of *providences* too, all preparing the way for the King and His kingdom. The rooting out of idolatry from God's ancient people; their dispersion throughout the then known world; the institution of synagogues; the use of the Old Testament Scriptures in the Greek tongue; the general diffusion of that wonderful language; the universal influence of Roman government, with its recognised principles of easy communication and religious toleration; the profound peace, too, which at the time prevailed;—what were all these things but so many *providences* leading up to and preparing for the momentous and *long-~~prophesied~~* event?

So again at the *Glorious Reformation*. In the judgment of many thoughtful students that event is more than once predicted in the pages of the Apocalypse; and none can fail to see in how remarkable a manner

providential circumstances prepared the way for this *predicted* deliverance, and cut channels through which the waters of life, long pent up, now once again released, might flow on and on to the healing of the nations.

Take only four events of the first importance, which all occurred within seventy years of each other and of the Reformation—the fall of Constantinople in 1453, the direct effect of which was the revival of Greek learning in Western Europe; the invention of Printing with moveable types, 1447; the discovery of America, 1492; and the opening up of the Cape route to India by Vasco de Gama in 1497,—as illustrations of this remark.

But we who rejoice in the light and liberty of Protestant and Reformation truth, fix our eyes again upon other prophecies of Holy Scripture, the fulfilment of which is to us of main concern. These point us forward to a further great evangelistic revival, in the times before the end,—an ERA OF MISSIONS, which should usher in the close of this Dispensation and the dawning of the brighter day for which so many loving spirits long and watch, and work and pray. The period in question is portrayed in *prophecy* as remarkable, and in many respects abnormal; and as having features peculiarly its own.

In proof that such an era is predicted, I need only now refer to our Lord's prophecy in Matt. xxiv. 14, to the remarkable scene at the opening of the seventh trumpet in Rev. xi., and to the vision of the flying angel in Rev. xiv. 6.

Have we even now entered upon this era? Can we trace in the Missionary enterprise so rapidly developing in our midst the predicted features of this period? Above all, can we see in this case also a concurrence of Prophecy and Providence similar to that already noted? If so, then we must feel that to us is given an opportunity of exceptional character and of priceless value, which our fathers longed in vain to see, and we must ask the Lord to give us grace to use it worthily to His praise. We will reverently search and see.

Let us recall a few startling facts.

1. In 1800 there were but seven Protestant Missionary *Societies*; of which four were just newly formed, and one was specially for Colonial, not for Missionary, work. There are now no less than 100 Missionary Societies and Churches in Protestant Christendom.

2. In 1800 there were scarce 170 Protestant *Missionaries* in the field, of which number 100 were Moravians. There are now some 5000 European and American Missionaries, not reckoning native helpers.

3. In 1800 the Protestant *converts* from heathenism may have numbered 50,000. The native Christian communities now exceed $2\frac{1}{2}$ millions.

4. The annual *expenditure* on Protestant Missions in 1800 was £50,000. It is now $2\frac{1}{4}$ millions—*i.e.* more than nine times as much as the reported income of the whole Romish Propaganda.

5. One hundred years ago who thought of Missions? In 1783 a Bishop of the Church of England, in his place in the House of Lords, said 'that the obligation said to be incumbent on Christians to promote their faith through the world ceased with the supernatural gifts of Apostolic days.' Later still, a Scottish General Assembly declared a motion in regard to Missions to be 'fanatical and absurd.' But now all agree that (to quote from one who will not be suspected of undue partiality,—Professor Max Müller) 'Christianity is a missionary religion; in its nature converting, advancing, aggressive, encompassing the world.' The age of world-wide Missions has begun.

6. But this is not all. We gratefully note that during the past eighty years there has been something more than the development of a Missionary era, unparalleled in the history of the Church. The RATE of development has been continually on the increase. It has been, as it were, a geometrical progression. Take India. The rate of increase in the number of Christians during the last three decennial periods has been respectively 53 per cent., 61 per cent., and 86 per cent.; while the communicants have risen from 14,000 and upwards in 1851 to 24,000 and upwards in 1861: to more than 52,000 in 1871: and to more than 113,000 in 1881.

Nor is the case of China less remarkable. In 1843 there were six communicant converts; in 1853 there were 351; in 1864, 1974; in 1868, 5743; in 1877, 13,035; in 1881, 20,000,—representing a body of at least 50,000 professing Christians.

If then we are living in an age long foretold, and long expected, of which Evangelical Missions are at once the peculiar characteristic and the special responsibility—may we not expect to be able in this case also, as in the former cases, to see how God's providences have opened the door of utterance and the door of opportunity, and prepared the way for the fulfilment of His prophecies?

And it is scarcely too much to say that never before in the history of Christendom would such a work have been possible as has characterised these last few years. This same period, which has been pre-eminently an era of Missions, has been also beyond all others an age of science, education, locomotion. It has often been remarked that in many impor-

tant matters the world went on much without change from the time of Abraham to the reign of George III. But within this century, especially as regards communication and locomotion, all has changed.

I need not stay to show how the spread of education, the application of steam and electricity, and the development of engineering skill and mechanical inventions, have prepared the way of the heralds of the Cross. Nor need I tell how, within this period, countries long closed have been opened to missionary efforts, and especially how access has, even within the last few years, been most providentially obtained for the Gospel to the secluded ladies of Eastern lands, in whose hands, to a very great extent, the training of the next generation, both of men and women, is committed.

But what will in the future stand out as one of the most startling phenomena of the age is that during this predicted era of missionary effort no less than one-fifth (and probably more) of the world's population, and about one-sixth of her land-surface, should be united under the sceptre of this foggy little island in the northern seas. Why has Germany no colonies? Why did not India fall to Napoleon, who was much more eager for it than we? Surely one of the most signal historical and political coincidences in God's providential government is that this era of Missions should find such political and administrative influence exercised by a nation which, with all her many inconsistencies and shortcomings, has yet pure Protestant Christianity in a special manner embodied in her statute-book, and which has become known above all other nations by zeal for God's truth, reverence for God's day, and love for God's ancient people.

Viewed, then, in the twofold light of Prophecy and Providence, our present missionary enterprise appears not only a good work, but THE SPECIAL WORK which God has, in these last days, set before His Church. And this consideration will lead us not only to more absorbing zeal, and more self-denying exertion, and more concentrated energy in the prosecution of Missions, but it will lead us to more searching study of, and more watchful preparation for, certain other prominent features of this same missionary epoch, hinted at already, traceable alike in *prophecy* and *providence*, which else might take us unawares, to the damping of our zeal and the weakening of our faith.

1. First, then, Scripture links the era of Missions with a *general decline of faith and love among professing Christians*. It will be the *confessors* who press this work, and press it at a time when the general condition of the *visible Church* is disheartening and dull.

The whole of Matthew xxiv. is to be carefully studied in this connection (12-14): 'And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.' So St. Paul (2 Tim. iii.). So St. Peter (2 Pet. iii.). And is it not even thus before our eyes? Has not this century of Missions been marked by a surprisingly successful and most truly lamentable effort to revive the old error of applying to any Church visible the promises and prerogatives of the mystical body of Christ, and thus to entangle us again in those very same sacerdotal theories and sacramentarian heresies from which God at such a cost with His own right hand delivered us? Has it not seen also, on the other hand, a daring rashness of speculation, scepticism, and superstition, which tends to make our hands hang down?

Very possible would it be for a Christ-loving soul to sink into a habit of morbid despair as he looks at the growth of formalism and materialism, and at ecclesiastical convulsions going on around, were it not that the Master links with these very phenomena the urgent privilege of handing on devotedly the torch of truth to the ends of the earth. This is our present work, and *those will help best the necessities of the Church at home who bend themselves boldly to the Church's work abroad.* We probably none of us realise what a power in the cause of truth in Britain may be found at some not distant crisis, in our various Missionary Societies formed for the evangelisation of heathendom.

2. Again, God's Word connects with the era of Missions *the daring assertion of various forms of error.* Thus our Lord predicted, 'Many false prophets shall arise.' And verily in our days we hear on every side the noisy self-asserting croak of the Apocalyptic frogs. These prophecies are fulfilled in our midst. On the one hand, India and the East are being flooded with the sceptical and materialistic literature of Western Europe. Extracts from Paine's *Age of Reason* are placarded on the walls of Calcutta, and eagerly read, while our missionaries are met with questions from Hegel, Strauss, Renan, and the like. On the other hand, a fact too little known, Buddhist literature is in England attracting much attention, and beguiling not a few unstable souls.¹ The lessons to us are of grave importance. We must not only pray for grace to stand firm as a rock against all the '-isms' of the day, but we must see one great security against their seductions in a whole-hearted devotion to this great work

¹ There actually exists in England a Mohammedan brotherhood, including perverts from Christianity, both men and women.

which the Master has set before us. And (may I lay stress on this?) we must see in this development of infidel propagandism a call to give of our most capable, most highly cultivated, best workers, whether men or women, to the work of Missions—those to whom evangelical truth is a matter not only of vivid spiritual experience, but of deep mental conviction, ready to give not only the heart with all its affections, but the mind with all its powers, to this noble service. The Lord has need of them!

3. And so, too, does not the Master connect with this Missionary era a *startling upheaving of old institutions, and thoughts, and ways?* 'The powers of heaven shall be shaken.' This general shaking of the most venerable traditions, political, ecclesiastical, domestic, social, is day by day going on amongst us. That fearful, and, to the mind of many of us, clearly-predicted convulsion which we call the French Revolution, has not yet spent its force; and as its commencement synchronises in a most striking way with the opening of this *Missionary era* of which we speak, so will those two potent influences develop side by side, and become more and more palpably the influences of the period. And as the people of God are disappointed in and weaned from their long-cherished national and religious centres of expectation and hope, they will be brought to realise more and more clearly that they have received a kingdom which cannot be moved, and that their Church is, after all, the Church of the First-born, which is written in heaven; and thus, by increased fervour in the extension of Christ's kingdom, will they 'look for and hasten on the coming of the day of God.' We must not be surprised, then, if in these last days God should be seen to use new and unlikely methods, and possibly unexpected agents also, in His work, and if the *individual*, as contrasted with the *corporate* or *ecclesiastical*, enterprise, becomes increasingly prominent, and often, when apparently feeblest, abundantly owned and blessed.

4. This leads me to speak of another prominent feature of this Missionary epoch, which, as predicted in Scripture, is being fulfilled in our midst, viz. a *great marshalling of the forces, both of good and evil*, in preparation for a fearful and a final struggle. Rev. xvi. 13-16 should be thoughtfully studied. I need not stay to prove to you how in our day the powers of hell are waxing bold—how Herod and Pilate are, as it were, making friends together if only they may lead an attack against the Word of God, the Day of God, the Saints of God, and the Commandments of God. But what I do wish to suggest is that Missionary work has had, and is having, a very marvellous influence in the closing up of the ranks of *God's people*, and uniting our forces on the side of our Lord Jesus Christ.

It is the glory of our Evangelical Missionary agencies that co-operation, cordial and brotherly, with all other Protestant Societies engaged in the same blessed work, is one of their fundamental rules, and not only are Christ-loving souls drawn together in the truest bonds, in face of the vast hosts of heathenism and Mohammedanism, superstition and scepticism; but many thoughtful men, like the late Dr. Mullens of Calcutta, are led to the conclusion, that the variety exhibited in our Churches, Societies, and modes of worship, is not an evil to be mourned over, but a positive blessing to our cause, as showing the comprehensiveness and catholicity of evangelical doctrine, and proving that the oneness of believers in the Lord Jesus Christ is something deeper and truer far than any mere outward uniformity and concurrence in non-essential things.

It is not long since a Cabinet Minister, once Governor-General of India, bore public testimony to the 'SUBSTANTIAL UNITY' which prevailed in India among the missionaries of the different Protestant Societies. And exactly in proportion as we are animated by the like Missionary spirit shall we be drawn closer to those 'who keep the commandments of God, and have the testimony of Jesus Christ,' even though in non-essential matters they say not exactly our Shibboleth and follow not exactly in our ways.

5. Lastly, Missions viewed in the light of Prophecy and Providence are clearly connected with that blessed hope and the glorious appearing of our Lord and Saviour Jesus Christ. 'This Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come.' This is the voice of Prophecy. And a hundred voices of Providence are heard even now by watching souls echoing the same words. We are even now compassing the walls of Jericho, as our Captain and our King commanded us. The Ark of God is with us, the Sacred Deposit of pure evangelical truth—'Jesus Christ and Him crucified.' Soon the seventh trumpet will be heard; soon shall the word be given, '*Shout*,' and the 'great shout' of Joshua shall be the 'great voices' of the Apocalypse, saying, 'The kingdom of this world is our Lord's and His Christ's, and He shall reign for ever and ever.' Then shall He take to Himself His great power and reign. Then shall be the Dispensation of the Saviour, 'the revelation of Jesus Christ.' Then shall we be 'like Him, for we shall see Him as He is.' Meanwhile we have His work to do, His witness to bear, and to the uttermost parts of the earth we are to bear it. And His promise is, 'Lo, I am with you. To the end of the age I am He. All authority is mine in heaven and on earth.'

To sum up: Both Prophecies and Providences seem to show that our

responsibilities, privileges, opportunities, in regard to this great work, are not *ordinary* but *special*, ALTOGETHER EXCEPTIONAL, such as no past generation of the Church has ever before possessed; and that this their special character is no casual result of incidental circumstances, but a part of God's revealed purpose, ordained in His all-wise counsel, foretold in the Scriptures of truth, and the result of His own providential administration.

So far, then, as we have the mind of Christ, shall we give ourselves to the work marked out for us both by Prophecy and Providence, as that 'which God hath before ordained that we should walk in,' only asking Him to make us more and more 'meet for the Master's use,' and to give us grace, that, instead of being disheartened by the ecclesiastical, political, and moral phenomena daily accumulating around us, we may see in each of them additional proof that the Lord's time has come for us to do with all our strength what remains to be done in the preaching of the Gospel of the kingdom for a witness unto all nations. May we be in full sympathy with our returning Lord! May we day by day hear His voice of promise and encouragement—

'Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be'!

Sowing and Reaping, or Labour in the Field.¹

'In due season we shall Reap, if we faint not.'—GAL. VI. 9.

MADRAS.



UR staff in Madras remains exactly as it was this time last year. We give first the reports of the Hindu Work by Miss Oxley and her assistant, Miss Franklin.

HINDU WORK.—MISS OXLEY'S REPORT.

'Since I wrote my last account of the work which is being done amongst the Hindu women in Madras, I have had a very pleasant visit to England, where I was much encouraged by finding what an intense interest many people take in what is going on here. I received many kind presents of dolls and prepared work, also money, which enabled me to buy new patterns and materials for work, which are all most

acceptable and useful. How I should like the kind donors of all these things to see for themselves what real pleasure they have given! With some of the money I received I bought a complete set of Scripture pictures, in a strong frame, which is a great help in giving the Bible lessons in the schools, and I trust it will be the means of impressing many religious truths on the minds of the children.

¹ In future, *Statistics* will not be repeated in the body of this article. The reader is referred for them to the carefully compiled table on the outside pages of each Number of the Magazine.

'On my return on March 1st, I found all our staff hard at work under the superintendence of my sister. One of our Bible-women had just died in the hospital, and my sister had taken Harriet, a very bright, earnest young married woman, in her place. I think she will be a help to us. She appears to be full of love to her Saviour, and is not easily prevented from pleading earnestly with her pupils. Very soon after my return she told me that one of her pupils was desirous to become a Christian. I went to see her, and found her very eager and anxious, but it was difficult to talk freely to her, because her brother was in the next room listening to all we said. I was afraid of what he might do to her after I left her, so I did not stay long, but promised to come again at twelve o'clock, when I should be visiting some other houses near. I hoped the brother would be out by that time. When I went at twelve o'clock, the mother came to the door and told me that the girl was ill, and could not see me. I am afraid this was not true. However, for fear of frightening them, I thought it wisest to go away at once, and wait for another opportunity of seeing her. In the evening, when I was out, she came to our house in a *jutka*, saw the *ayah*, and asked for me. On being told I was out, she said, "Well, let me go into her room and stay there until she comes home." She was excited and a stranger, and the *ayah* did not like to let her in, so she took her to her go-down, and kept her with her. After some time her uncle came to look for her, and she went home with him. Unfortunately we have not seen her since. Her relations were very angry with me and the Bible-woman, and it was difficult to persuade them that we had not planned her escape from her home. At last they appeared satisfied, but they have got such a fright that they have sent the poor girl away somewhere. Some of the relations of our other pupils, too, have taken fright, and will

not let us into their houses. How much afraid Satan is that any of these poor women should break their chains! Oh! how some of them long to give up their false religion, but no one but those who have seen some of their difficulties knows how hard it is for them to do so.

'The Sunday after my return to Madras I was present at the baptism of a young policeman, a *Rajpoot*. On arriving at the church where the service was to be held, we saw the poor wife sitting under a tree, huddled up in such a way that we could not get a glimpse of her face. She was weeping bitterly. We talked kindly to her, and told her no harm would come to the family from the step her husband was about to take, but only good. She was too unhappy to take much notice of us. After a little while I went to visit her at her own house, and was surprised to find a nice, bright-looking young woman. She was quite pleased when I promised that *Paranjothi* should begin to teach her regularly. I invited the husband to come to our weekly prayer-meeting, and he gladly promised to do so. Great was my surprise, however, to find the wife and baby there as well. The subject of our reading the first morning they came was, "Blessings through the name of Jesus" (*Acts iii.*). On talking to her after the meeting, she said she understood all we had been saying. She has been to the meeting every week since. One or other of the Bible-women has been nearly every day to her house to teach her, and much prayer has been made for her. She is now anxious to be baptized, and her baptism is arranged to take place on June 2d, the day after this report must be posted for England. Her name is to be *Miriam*. Her baby is to be baptized at the same time. When she was telling me of her wish to be baptized, I reminded her of her unhappy state of mind at the time of her husband's baptism, and pointed out to her the power of the Holy Spirit in

causing such a complete change in her heart.

'How helpful it is to feel we have this all-powerful Spirit working with us! We thank God for what we see of His work in the hearts of many of the women we teach. Though in many cases it is being done in secret, nothing can hinder it from coming to perfection in God's own time.

'Chinnamal, who went to Pondicherry just before I went to England last year, is back again in Madras. She has been very much out of health ever since she left home, and the first two visits I paid to her she was too poorly to talk to me, but she held my hand affectionately, and liked me to read the Bible to her. Last week when I went, she was quite well and very bright. I asked her if she had ever been persuaded to worship idols in her new home, and she said, "No, never." When her relations had wanted her to take part in their heathen ceremonies she had always given the excuse that she was not well enough. I told her that it was the duty of all those who love Jesus to let it be known that they belong to the Church. He came to this world to establish. I feel she has been brought up to Madras by God that she may have more teaching. May the Holy Spirit Himself direct us into choosing the food best suited to her need, and may He Himself give her courage to acknowledge that He has taught her that Jesus is her Saviour and Friend!

'Parparti, one of my first pupils, whom I have mentioned before in the reports, died last February. She had been living with her husband in Trichinopoly for the last two years, and died there. The first time I went to see her sister, after my return to Madras, I was met with the sad news of Parparti's death. Her poor father was almost heart-broken about it. I sat

and talked with him for a long time. Amongst other things he said, "Her end was peace; she is now sitting at the feet of her God." I said I was glad to hear him say her end was peace, and what gave her peace must have been that she was trusting in her Saviour. I told him some of the things she had said to me when we were reading the Bible together; how once she had said, "Jesus died for sinners, and I am a sinner." He was glad to hear all I had to say about her, and I was very glad of the opportunity of telling him something of how he and every other human being can alone obtain peace with God, even through our Lord Jesus Christ.

'The children in the three schools are working hard for their Government examination, which is to be on June 27th. We shall not send up quite so many girls this year as we did last. Small-pox and cholera have been so bad that many of our girls have not been able to attend school. Some have had small-pox themselves, and others have relations ill with it.

'The Bible-woman to poor women has been going on regularly with her work of teaching in the streets, and many poor hard-working women have had the Gospel preached to them.

'The extra Bible-women offered by the Bible Society will be very acceptable to us. There is a district about four miles from Madras where I have long wanted to do more for the women. One of our Bible-women has been visiting them once a week, but of course they are not satisfied with that, and it is a long way for her to go. Now I hope to find two good women to go and live there, and spend their time every day in teaching the women. May our small efforts be blessed by God, and may many lost sheep be brought to the Great Shepherd, that His heart may rejoice over them!'

MISS FRANKLIN'S REPORT.

'It is now more than three years since I began work in connection with

the Hindu Caste Girls' School in St. Thome, and the Zenana houses, which

are ten in number ; and it is with great pleasure and thankfulness I can say that my work is progressing. The girls in the school are improving in the knowledge of the Bible, and are daily learning the great truths it contains. I teach in the school every day for three hours, and visit two houses after school work is over. The first two classes in the school are reading St. Luke and St. Mark respectively ; the other two classes are going through books called the Old and New Testament Stories, which are well adapted to their little minds. Most of them take great interest in their Scripture lessons. The elder girls commit to memory parables, miracles, and sayings of our Lord in the Gospel they are reading ; the younger ones learn a Catechism and some of the Psalms, which they repeat very nicely. They know the Lord's Prayer, and other prayers, and they tell me they pray at home morning and evening. Last year, before their annual Government examination, they said they prayed that they would do well ; and they intend doing the same this year. I hope, with God's help, they will do well, which will encourage their faith in prayer. God grant they will learn to pray for spiritual wants for the soul, which is more needful !

‘Sivaparvathi, a little girl, has wonderful faith in prayer ; she told me one day how God answered her prayer when her mother was stung by a scorpion and could not sleep at night. She said almost immediately after she prayed her mother fell asleep and felt

no pain ; this has encouraged her to pray often. Some of the Hindus say that when they fall ill the devil is angry with them. A girl got very ill once, and her parents and relations made her believe the devil was in her. This very girl, a few months before, told me her mother made her go round the temple against her will when she felt sick ; they thought the gods would cure her, but she said she did not believe that ; she asked God to make her well. Another girl, Tunjamall, since attending school has learned not to be afraid in the dark ; she says she asks God to take care of her. Some of them, and even the little children, call their gods “dolls,” and if they are told to worship them they do not obey.

‘I visit ten Zenana houses during the week. I am glad to say they also are progressing. Most of them like reading the Bible, but sometimes they only do it to please us. God grant they will learn to prize it as being good to their souls ! They tell me they believe in the one true God we talk about, but as He is invisible they worship Him through their idols. I was so shocked and grieved to hear this ! I told them God has forbidden man to make any graven image, etc., in the Second Commandment, and I read St. John iv. 24, where we are told to worship God in spirit as He is a Spirit. We have many evils to contend against, but God encourages us, in Ecclesiastes xi. 1, to go on sowing the seed, and I pray God to bless the seed sown to many.’

MOHAMMEDAN WORK.—MISS L. OXLEY'S REPORT, 1883-84.

‘During the past year my work has gone on steadily, the number of Zenana pupils having increased, while the numbers in the schools have, for several reasons, decreased very considerably.

‘There has been more sickness than usual in Madras during the last twelve months. Small-pox has been very bad amongst the native population,

especially amongst the children, and many of our school children have died. Cholera, too, for some months, was prevalent, the unusually cold weather not having been healthy for natives, though very pleasant to Europeans. I was obliged to close one of the schools, the one in Royapeltal, for some weeks for fear of spreading disease, as the children were often sent

to school with small-pox already begun; now, however, the schools are all open, though the attendance is small. It is now the month of Rajub, and many children stay at home as it is the month preceding Ramazan, and they are preparing for the great fast. Next month the holidays begin, and I hope after that we shall be able to work on steadily for some time. I am very thankful indeed to be able to keep the schools open at all, as the Mohammedans here are very bitter at the present time against the Christians, and very few will allow their sons to go to the C.M.S. Mission School. But, strange to say, though the parents of many of the children sent word to say that their children would leave at the end of the month, no further steps were taken, though a few, a very few, left, as they had said. Some of the

parents, too, requested that their children should not learn the Catechism, nor receive any religious instruction; but when this was refused, they took no further notice, and the instruction goes on as usual.

'I have not had any of my Zenanas closed in consequence of the disturbances with the Mohammedans, and the pupils read regularly. Several old ones have left Madras or given up studying for different reasons, and I have opened several new Zenanas.

'I have received many kind presents from England for my schools. The dolls have given much pleasure to many, both in the schools and Zenanas. I am sure the kind friends who sent them would feel amply rewarded for their trouble if they could see the happy faces of the children who receive them.'

The reports of the Black Town work sent by Mrs. and Miss Saththianadhan are so interesting that we make no apology for printing them in full.

MRS. SATTTHIANADHAN'S REPORT.

'The work of the Society naturally divides itself into three branches, namely:—I. Schools; II. Normal Class; and III. Zenanas.

'I. *The Schools* are four in number.

'(1.) *Napier Park Hindu Girls' School*.—This school, held in the fine spacious building raised by the munificence of Lord and Lady Napier in the beautiful park bearing their name, is the largest and most influential of all. As it is only a few yards from the Zion Church Parsonage in Chintadrepetta, it has the benefit of the constant oversight of my daughters and myself. The number on the roll is 113; average attendance, 82. The number who appeared for Government examination in the first four standards is 46, who with one exception all passed, realising Rs.356:6, by results grant. Some of these children belong to our Famine Orphanage. They are constantly with us, and attend our family prayer, Sunday and week-day

services and meetings. Some of them belong to the church choir.

'(2.) *Komalesveranpett Hindu Girls' School*.—This is situated about half a mile from Napier Park School, on one of the principal public roads of Madras. The number on the roll is 64; average attendance, 45. The number who appeared for Government examination was 33, of whom 23 passed. The results grant secured was Rs.188:3.

'(3.) *Edapaliam Hindu Girls' School*.—This school, which was for several years located in a crowded part of Black Town, has lately been removed to a commodious building situated on one of the main streets of Madras. It faces the People's Park. Hence that part of the town where it lies is called "Park Town." It is only a few yards from Trinity Chapel, in which my husband ministers to a small congregation. The number on the roll is 65; average attendance, 41. The number who appeared for Government exam-

ination was 22, of whom 17 passed, realising in results grant the sum of Rs.123:5. It is now under the responsible charge of an efficient certificated Christian school-mistress of long standing. It is hoped that the school will improve gradually and steadily as the result of her intelligence and experience.

(4.) *Poonamallee Hindu Girls' School.*—This, of course, is situated in Poonamallee, about twelve miles from Madras. I can therefore visit it but occasionally; but Mr. Sathianadhan, in his periodical visits to the district, examines and superintends it. The number on the roll is 31; average attendance, 28. The number who appeared for the Government examination in the first four standards was 10, all of whom passed. The results grant obtained was Rs.69:14. The Inspector of Schools was so pleased with one little girl who passed in the fourth standard in this school, that she of her own accord recommended her to the Government Normal School in Madras, into which she has since been admitted, on a monthly scholarship of Rs.6. This school at Poonamallee is under the charge of a Christian school-mistress assisted by a male teacher.

Summary: The number on the rolls in all the four schools is 273, of whom 50 learn Telugu; average attendance is 196. The number who appeared for Government examination in the first four standards was 111, and the number passed 95. The results grants amount to Rs.737:12.

The Scripture examination of these schools was conducted by the Revs. Dr. Bower and H. D. Goldsmith. Their reports are on the whole very satisfactory. The portion studied was the following: The first six chapters of the Book of Daniel, and St. Luke's Gospel from chapter xvii. to xxiv., and the latter half of Psalm cxix. for the higher classes, and the Old and New Testament stories and Scripture Catechism for the lower classes. It is hardly necessary for me to state

that instruction in Scripture is invariably imparted by Christian teachers. My daughter, in her monthly examinations of each school, examines the children in their Scripture subjects, while the inspecting schoolmaster, a Hindu matriculate of the Madras University, takes them in all the secular subjects both in Tamil and Telugu. It is very cheering to see many of these Hindu girls answering readily and correctly all simple questions on those portions of Scripture in the Old and New Testaments prescribed for the various classes.

Dr. Bower concludes his report thus: "Such schools must tell favourably upon the future character of Hindu females, and produce good results." And Mr. Goldsmith closes his report in words like the following: "I can only again express my thankfulness at the work you are carrying on, and fervent prayer that the seed of eternal life may in due time spring up to bear fruit an hundredfold."

The annual distribution of prizes to these schools was held in Napier Park School-house, neatly decorated for the occasion, on the 1st February last. Miss Gell presided, and several other ladies and gentlemen were present. With a variety of school prizes, consisting of work-boxes, books, dolls, etc., several special prizes were given by Miss Gell, Ranee and Raj Koniari Gajapathee Row. The Lord Bishop of Madras, who was present, gave a short address at the close of the meeting, of which the following extract forms a part:—

"Try and take home with you the lessons you learn each day; try to live as you are taught in the school; love one another; help one another; be kind to one another; be obedient to your parents; perhaps Hindu children often are, but let them do it more for Christ's sake. Try and let your parents know the truths you yourselves have heard. I close by once more congratulating Mr. and Mrs. Sathianadhan for the blessing that God is

granting to their labours, and I pray that the work may prosper more and more, and that Mr. and Mrs. Saththianadhan may be spared to see the fruits of their efforts."

'II. *Normal Class*.—Having said thus much about the school department, let me now proceed to mention a few particulars about the Normal Class. This consists of two divisions, viz. Practising School, and Normal Class, numbering six in each. In the former all the subjects of the fourth standard examination are taught, and in the latter those of the special upper primary test. They are also required to impart instruction to a class of children, and thus improve in the art of teaching. A pass in the special upper primary examination is considered a sufficient qualification for teacher's post. Two of our Normal pupils appeared for this examination, of whom one passed. The Normal Class is under the responsible charge of a Christian matriculate of the Madras University, Mr. Sundravelu, who also helps me in the general supervision of the Napier Park School and in the Scripture examination of this and other schools.

'As regards the Normal Class, Mr. Sundravelu writes as follows: "On the whole, as far as the education of these pupils are concerned, I am glad to report that I have every reason to be satisfied with the progress made by them. I am also very happy to state that in the class-room these have conducted themselves in a praiseworthy manner, and given me no cause for annoyance. My earnest belief is that the majority of them are God-fearing, and I trust that these will, in a few years more, be very useful either as teachers in our mission schools or as Bible-women in the Zenana department."

'All the schools and the Normal Class have continued to have the benefit of the constant inspection and Christian influence of my daughter Miss Annie Saththianadhan. It need

hardly be added that this arrangement has been very helpful in advancing not only the educational efficiency and success, but what is far better, the moral discipline and tone of these schools. The accompanying letter of my daughter will furnish some interesting details connected with the work, in which you know she takes a lively and personal interest.

'III. *Zenana Mission*.—The number of Zenana pupils is, as has already been intimated, 115. Most of them live in Chintadrepetta, and owe their early education to our Napier Park School. In fact, Chintadrepetta is so thoroughly occupied by us that there is not a single street in it where some of our pupils are not found. The American Baptist Mission tried to gain a footing here, but withdrew on our remonstrance. Mary Jacobsz, an old and faithful agent of the Society, works in this district, assisted by four other Bible-women. She speaks very encouragingly of her work. It is indeed a gratifying circumstance that almost all Hindu homes, once closed against the entrance of light, are now accessible to Christian influence. Many Hindu women listen to the message of salvation through Christ crucified with interest and delight. It is a pleasure to converse with them on this all-important subject. Each family has a history of its own, but this is not the place to dilate on it. Mary Jacobsz' report will give further interesting details. While my daughter helps me in school work, my daughter-in-law Joanna, who was for a long time working in the Napier Park School, assists me in Zenana work. Her health has not been very strong of late, but whenever it permits, she visits the families and gives them instruction in Scripture. She too speaks very hopefully of the work. "Paul may sow and Apollos may water, but God alone giveth the increase." The seed of God's Word is sown broadcast by means of our schools and Zenanas and other Christian agencies, and if the dew of heaven

were to descend, it would spring up and bear abundant fruit in the conversion of many of the daughters of India. May God hasten the time

when they who sow and they who reap shall rejoice together in the abundant harvest of souls!

‘ANNA SATTHIANADHAN.’

The following report supplements the foregoing. The two read together give a very clear conception of this important work :—

MISS SATTHIANADHAN'S REPORT.

‘It is with unfeigned thankfulness to the Father of all mercies that I begin a brief report of my eighth year's work in Madras. In looking back upon the past year, my heart is filled with praise for God's goodness in enabling me uninterruptedly to take my share in the great and noble work. How soon God may call us away from our work here to our rest above we know not. Dear Miss Lloyd's death how keenly we feel! But what is loss to us, is an infinite gain to her. Having served her Divine Master faithfully here below, she is now gone to her rest and reward above.

‘I am thankful to say that the work is increasing in interest every year. There are four schools in connection with your Society. They are located in Chintadrepetta, Komlesverampet, Park Town, and Poonamallee. I visit the first three schools regularly, more especially Napier Park School, as it is very near our house.

‘*Napier Park School.*—This is the largest and most influential of all, and the only school taught and superintended entirely by native Christians. The highest standard in this school read with the Normal class the subjects prescribed by Government for the special upper primary examination. This class is taught by a matriculate or undergraduate of the Madras University. He is a Christian teacher, and endeavours to discharge his duties diligently. His name is Sundravalu. My cousin Joanna, who had the responsible charge of the school last year, is now married to my brother John. She is now engaged in Zenana work. Besides the beginner's class there are four

standard classes, to whom the subjects prescribed by Government are taught daily in the Tamil and Telugu languages. The work in the schools goes on much the same as usual. The Scriptures are taught even to the beginner's class. Most of these Hindu children answer Scripture questions very nicely, and sing Christian hymns and lyrics beautifully. Even the little ones know something of the elementary truths of religion. It is sweet to hear the precious name of Jesus from the lips of these dear children. I enjoy the Scripture-hour with my pupils very much indeed. I often feel as if I am teaching a class of Christian children. The attention manifested is very marked, and the whole tone elevating. Some of these girls are members of the Juvenile Association's working party. There are several children who believe in Christianity. But poor things, they are surrounded by so many heathen relatives and influences, that they are quite fettered, and unable to act up to their convictions. Their home associations and influences are so withering and deadening, that all the serious impressions they have received in school gradually disappear. This remark is applicable to the state of many of our dear children. Were there no such barriers in their way many of them would become Christians. It makes me very sad indeed. I can only feel and pray for them.

‘*Normal Class.*—The Normal class, chiefly intended for the training of Christian young women for work among Hindu females, is going on nicely under the instruction of Mr. Sundravalu. Two of them appeared for the special upper primary, of

whom one passed. I often take their Scripture lesson, and endeavour to direct their thoughts to Jesus and to the blessedness of being His witnesses. Some of them are members of the working party. I send a copy of the Juvenile Report, as it may give you an idea of our work. There are about twelve young girls. They attend our church regularly, and join in the singing. There is one girl, by the name of Charlotte, who was baptized by my father a few months ago in Zion Church. She is a well-behaved young girl. Her parents, though heathens, are very kind to her, and allow her to remain at home with them. I hope she will be the means of drawing them to Christ. Please remember her in your prayers.

'Komlesverampet School.—This is visited by me very often, and I must say that I enjoy my visits very much. The children are so attached to me that no sooner do they see me than they come rushing, as though they were going to embrace me. With one exception the teachers are all Christians. Once a month, when we have our examination, I have excellent opportunities of speaking to them about Christ, and the greatness and preciousness of His love to all mankind, more especially to little children like themselves. I cannot tell you how these dear ones appear to drink in every word. It is with a bounding heart that I often return home from my visit to the school.

'Park Town School.—This school, which was at Yedapaliam, has lately been removed to a large house in Park Town. It is now under the responsible charge of a native Christian young woman who has passed the teacher's certificate examination. She takes a real interest in her work. I find her very useful, and well able to manage the children. She is much

liked by the girls. In my visits to these schools I often speak to the little ones about the dear Christian people in England, through whose liberality they enjoy the advantages of a good Christian education. I also tell them that it was not enough to receive good instructions and learn the precepts of religion, but that they should endeavour to walk accordingly in their own homes, and that all the other children who do not enjoy the same advantages should learn from their life and conduct what it is to receive a good education in a Christian school. I could hardly describe the joy and interest with which they listen to these things.

'This year, along with my school work, I have been visiting some of the Hindu families. Though difficult, it is indeed an interesting work. I have been enjoying my visits to some of these families very much. The Word of God has been read to them, and conversations held on religious subjects. As these ladies are very fond of Scripture picture-books, I often take such books with me.

'By means of this house-to-house visitation and home instruction large numbers are brought under the sound of the Gospel, and even though the labourers may not see any fruit, we have the Lord's promise that His word shall not return unto Him void, and that it shall produce fruit in the end.

'There is a young widow in Komlesverampet who wishes to become a Christian. Being the pet and pride of her mother, she is constantly watched by her and other relatives and friends. She often writes to my mother about her difficulties and anxiety to be a Christian. May the Lord help her! Let me commend her to your sympathy and prayers.

'ANNIE SATTHIANADHAN.'

MARY JACOBS' REPORT.

'It is with much thankfulness that I write this short report for the year ending June 30, 1884.

'The Zenana work in the district of Chintadrepetta and Komalesveranpatta is growing more satisfactorily

now than the past few years. I am glad to state that my feeble efforts among my Hindu sisters meet with encouragement. They read portions from the Gospels, Scripture stories, and religious tracts quite freely. Their mind is becoming enlightened, and they understand what they read or hear. Their idol-worship is not so strictly observed, except on special occasions. They believe not in Transmigration, but in Resurrection and Judgment. They know and confess that there is one God, a heaven, and a hell. This is one proof of their growth in true knowledge.

'They have a clear idea of the work of the Lord Jesus Christ, the Saviour of the world, though they are not bold enough to confess it openly.

'I have in my book 120 souls. These are entirely under religious instruction; they are able to read for themselves. In my report for the last year there were 128, and many of these have left for other places, and new souls have been added to complete the number of this year. Out of these, 23 belong to Komalesveranpatta and Poodoopetta.

'I have four assistants who work with me, and visit those who learn daily lessons in English, Tamil, and Telugu, also needle and fancy work.

'There has been one case of death in one of my visiting families. After a long illness she died believing in Jesus. She expressed her trust in the Saviour. She said she knew and felt that He was merciful, and would have mercy upon her. She longed to meet the Lord in heaven. She said that nothing troubled her, and that she had peace with God, and that death would only be a passage from earth to heaven.

'Another case of a young mother may be mentioned here. She had a little boy who was ill of intermittent fever. She first tried some native remedies; afterwards, by my advice, she took him to the Hospital for English treatment. But even there the child did not get better. Then she

said to me, "What more can I do? the fever is getting worse, and he is my only son living out of five. I have no faith in any of these medicines; I shall lay this child at the feet of the Lord Jesus, and entreat Him to restore the child." He is able to heal all diseases. Did He not cure worse cases than this?—was not a little girl, who was sick of fever, restored to life after death?" And again, "When He went to a certain man's house, did He not heal His mother-in-law, afflicted with the same disease?" "Yes," I said, "you are quite right in trusting the Great Physician. He is ever ready to help those who come to Him by faith, and He will help them according to their faith. Look up to Him in faith, and also use means; continue the Hospital medicines and give him proper nourishment. I shall not fail to pray for your child. I earnestly trust that he will get better." And God graciously heard the prayer of faith, and restored the child to health.

'There is another mother, who is a great believer in the Providence of God. One day she said, "There is only one God. Our religion is all false; when we cannot please one God, how can we please so many as we have?" Whenever I visit this family the mother and daughter always give me a warm welcome. When I inquire after their welfare they always say, "By the grace of God, we are doing well." At first I used to think that these were mere formal words, but afterwards I came to know that they were sincere. Nothing delights them so much as hearing about the Lord Jesus.

'On the 18th April I visited S. Moodahir's family. Mrs. S. was seated very sorrowfully. I asked her why she looked so sad. Poor woman! she wept, and said, "Mariathal, goddess of small-pox, has taken away my poor child. No sooner did the child get the attack than we presented all kinds of offerings to the goddess, in the hope that she would spare the child, and yet she has taken it away." After com-

doling with her I tried to show to her, and to all who were with her, that small-pox was a contagious disease, which breaks out periodically, and spreads very fast. One of the women said, "Do you call it a sickness? You insult the goddess. If you or your children get it, what will you do?" I said, "I shall do all that we can,—get ourselves vaccinated, which is a great protection against small-pox." "Don't you give offerings to the goddess as we do?" "Never," I replied. "Are you not afraid?" she asked. "No," was my answer. "Supposing the patient was very ill, and in the last stage, what will you do then?" "We will call upon our God, who has bidden us to call upon Him in the day of trouble, and has promised to hear our petitions through the name of Jesus, and our prayers are often graciously answered." I then gave them some instances of answered prayers. Then I read the ninetyeth and ninety-first Psalms, and made a few practical remarks. The mother was greatly comforted.

"On the 9th May I visited another family, consisting of six members. I read a tract called "The Heavenly Way," and had a short conversation. The woman spoke thus: "No, madam, it is all nonsense; Hindus have too many gods. We don't believe all that. We know that there is one God, one heaven, and one hell. The righteous will go to heaven, the wicked to hell.

Yes, what you say is true; but how can a poor man, clothed in filthy rags, approach his king? Could he go straight to him whenever he wished to see him?" "Oh no," said I, "he must go through another person. So our God is a holy God, and you must go to Him through Jesus. He is our mediator between God and man, and He makes intercession for us. So you see our Lord Jesus has wrought out salvation by His death, and is gone to heaven, and now He is pleading at the right hand of God for every sinner who will come to God through Him. We are expecting our Lord Saviour's Second Coming, as a Judge to judge the world. All the nations of the world will be divided into two classes,—the good and the bad. He will say to the good, 'Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.' But to the wicked He will say, 'Depart from Me, ye wicked, into everlasting fire, prepared for the devil and his angels.' Now which will you choose? Do not lose the golden opportunity; now is the time for you to believe on the Lord Jesus, now is the day of salvation. Christians in England and elsewhere care for you and your precious souls, and prayers are offered for your conversion. Accept Christ, and you will find rest and happiness now and for ever."

'MARY S. JACOB SZ.'

MASULIPATAM.

MISS BRANDON'S REPORT, *July 1884.*

ZENANAS.

"During the year 190 ladies have learned in the Zenanas, of whom 177 were Hindus and 13 Mohammedans.

"There has not been as many changes among the Zenana ladies as usual in the last twelve months. Although much sickness has been in the town, our pupils as a rule have continued regularly at their studies.

"Last spring a nice girl of sixteen

had very bad fever for three months. I saw her several times. In May she was much better, and able to sit up. I asked to see the work she was at before her illness. She called a servant to bring it to her. I said, "You are well now; why do you not go for your own things?" She showed me her legs, which were stiff from the knees down. When asked, "Can you not stand?" to my surprise she answered sadly, "No." I was shocked; she had never men-

tioned it to me before. On examining her I found the tendons under the knees contracted, so that her feet were beginning to double under her, and her hands and fingers had lost almost all power; she was a mere skeleton. I had thought the fever was the cause of this, but I now knew there must be something very wrong. I begged her to allow me to bring the doctor. At first neither she nor her elder sister would hear of such a thing; they said the dresser (native assistant doctor) was giving her medicine. I said, "That is little or no use; he has attended you all this time, and you are becoming worse, which proves he does not understand your case."

"At last they consented to see the doctor, but said the gentlemen of the house would not hear of a European man seeing her face. I knew the greatest difficulty was over once the ladies had agreed. I asked at once for the brother-in-law, who was the head of the house, but was told he was not at home. This I had reason to doubt, as I had seen him in a small room when going into the women's quarters. I said I would come again; which I did at different hours in the afternoon, but there was always some excuse for his not appearing. I was almost in despair; however I again determined not to go without seeing him. First I was told he was at his food. I replied, "Very well, I shall wait until he is ready;" then they said he must take his bath immediately after (which is a thing natives never do). I showed them books I had with me, and said I would read while waiting. They smiled, and said he was not in the house, but was gone to a neighbour's. I laughed, and said, "I shall follow him;" he had only fled from me. When I arrived I was told he was sleeping, and could not be disturbed. I knew nothing more could be done, but made up my mind to come early in the morning; they would think I was so disgusted I would take no more trouble. I arrived about eight, and found him

sitting in his verandah. I at once asked him, "Might I speak to him for a few minutes?" He brought me into the public hall or reception room. He seemed surprised when I told him I had called several times to see him. At first he would not give me permission to bring the doctor, but before I left agreed, on condition that I also came.

"On returning home I arranged with the doctor to come that afternoon at four, which he very kindly did. He said the only hope for her was good feeding, tonics, and electric shocks. The doctor asked for paper to write a prescription. The brother-in-law hesitated, and then said, "This is an unlucky hour. May I come to you to-morrow?" The doctor very considerably replied, "If you are at the Hospital at eight in the morning I shall give it you." This took place at the end of June, or beginning of July 1883. We have steadily followed the doctor's directions. Very, very slowly we saw her improving; first, after two or three months, she was able to straighten her fingers, and then to use her hands; now, thank God, she can walk a short distance without crutches. Her knees are still bent. The doctor says we must go on with the treatment six months longer, when, he hopes, she will be quite well. The natives all consider her recovery a miracle. She is very bright, happy, and most grateful for what has been done for her. We point out to her how thankful she should be to God for His goodness to her in restoring her to health while she was yet an unbeliever, that our medicines and care would not have been the least use without His blessing. She has not yet taken Christ as her Saviour. Will you and our friends pray for her, that she may not only confess and acknowledge her recovery to God, but also may accept Him as her Lord and Master, and be clothed in the white robe of His righteousness?

"Some months ago, when out visiting in the Zenanas, a lady sent and asked me to come in and see her. When I did

I recognised an old pupil of Kanerama Garu's. I had not seen her for six years. She is a fair, handsome young woman about twenty-four years of age, a widow. (How much is contained in that one short word ! Not only has she now no protector and supporter, but she must, if strong enough, do all the common work of the house, wear no jacket, and only have one white cloth on.) After speaking to her for a short time, she said, "I hear you have cured a young lady who could not walk." When told, "No, it was God," she answered, "I know that, but you got medicine from the doctor which helped." She then showed me her right knee, which was bent as if she was sitting on a chair. I immediately said this was a different case from the other. Her knee was so tender she could not bear my touching it, although it is three years since she met with the accident which caused misplacement of the knee-cap. She said she would gladly see the doctor. He gave her chloroform (or the smell of the bottle, as it is in Telugu). On examination he found there was a tendon contracted under the knee, which must be cut. It could not be done in her house ; she must have a dresser in constant attendance lest inflammation should set in. She would not go to the Hospital, although the doctor offered her a room to herself, and that she might have her food brought to her. The doctor put her a second time under chloroform, to try if the tendon could not be stretched, and save an operation, but no—it must be cut. If we had a medical lady she could have done it, and have visited her three or four times a day until all danger was over : now the poor thing must remain as she is ; caste prejudice will not allow her to go to the Hospital, and she cannot be attended in her own house, there is no person to look after her. Oh that young ladies at home who have time and talent would study medicine, and come out here and help their poor suffering sisters !

'When visiting a widow lady a short

time ago—she was very apathetic, and would hardly take the trouble to answer me,—I said suddenly to her, "Where is your little baby's soul?" (it died about six months ago.) She brightened up immediately, and said, "Do you remember my little one?" I replied, "Yes ; I saw her the day she was stung by the scorpion." We then had a most interesting conversation. I explained to her that she could never see her daughter again unless she believed in God and took Him as her Saviour. She was most attentive, and promised to pray.

'Last Christmas a Zenana pupil lost her only son, a little fellow. She has four daughters. I saw her two or three times ; she seemed beyond comforting, her grief was so great. I called a few days ago. We were talking about where the little boy was ; she asked, "Did not his soul suffer pain before it went to God?" When told "No, God sent His angels to carry his soul direct to Him ; he would never have any more trouble or pain ; you must walk close with God, or you will never see your dear little boy again," she said, "I am trying." She is one of Miss Turnbull's pupils. Miss Turnbull says she has lately become very anxious, and is most attentive during the Scripture lesson.

'A widow who was standing near us said, "If God is so good and kind He will not punish us who cannot read." I replied, "You know the difference between good and bad ; you often do evil when you know it is wrong. God is just and righteous ; He must punish us when we do wickedly." "True, true," she replied ; "you are learned, but we are ignorant ; He will let us pass." I answered, "God is not like an earthly judge. He sees and knows everything ; nothing unclean can go near Him." She looked sad, but convinced. Then, when told of the loving Saviour, and how willing He was to receive her, she shook her head and said, "I hear your words to-day, but forget them before to-morrow." When

asked, "Did she ever forget to take her rice?" she only laughed. I then told her that our souls should hunger for Christ as our bodies did for rice.

'A young widow lady sent me word she was anxious to come out and be baptized. She had been a very short time studying. I doubted her reasons for joining us, and examined her to see what knowledge she had, and found her very ignorant. Accordingly I told her privately I could not receive her, until she thoroughly understood what she was giving up, and her reasons for so doing. She has not learned since; we must pray for her. If she loved her Saviour she would try to hear more of Him. We fear she only wished to join us for a change.

'I have already sent you an account of a peculiar case I had in autumn, and of the two high-caste ladies who spoke to me last month. They are closely guarded, I have not been admitted since. They are in God's hands, and He will do with them as He thinks best.

'Rangamma, whose history I have already given you, was confirmed in February, when the Bishop of Madras visited this station. She is working very hard at her studies. We were afraid she would find the confinement and rules of school trying, but she has not. She is getting on well with her studies. After a few years' training we trust she will be of much use in bringing the good news of the Gospel to her benighted countrywomen. She is a true, humble believer. The two C.M.S. converts, Pidomma and Seshamma, are helping in the schools. The former is also going on with her studies preparing for a higher Government examination, which we hope she will pass in the autumn; the latter is learning Hindustani in the afternoons to help me in the Mohammedan schools in the future. I have three native young women at Hindustani. One expects to go in for her examination in July, God willing.

'Since writing the above we have heard of the death of one of our nicest Brahmin pupils. She had gone to Madras with her husband, who had sick leave. She took confluent small-pox, and died after a few days' illness. We have heard no particulars of her death, but we hope and believe she is now with her Saviour. Let all those who help us take fresh courage, and rejoice that another soul has joined the glorious band above, and still continue to uphold our hands both by their prayers and money. S. was very earnest and most attentive at the Scripture lesson. At one time she was anxious to learn history. She asked Ratnamma to teach her. Ratnamma said she had not time, she had so many houses to visit. S. laughed, and said, "You cannot give a few minutes to history, but you can spend an hour over five different Bible books (meaning the Bible and books that referred to religion); no matter, I love to read them, they tell me about God." When her husband was very ill, and the doctor had to be sent for, she said one day to Ratnamma, "He is ill; we had the doctor, but we know it is only God can cure him; pray to Him to save his life." The poor husband is dying of a lingering disease. He is well educated, and holds a high Government appointment. He encouraged his wife to learn as much as she could of God. We trust he has taken Christ as his Saviour.

'In *Razupetta* we have a class for elder girls. Charlotte teaches them twice a week. Eight names on the roll; average attendance six. Some of them are old school pupils who are continuing their studies. Others do not even know their letters. The latter have improved wonderfully in their Scripture knowledge, though it is all new to them. They seem to remember it better than those who have been under instruction for some years. We had another class in *Javarupetta*. Only two girls now re-

main in it. The rest have married and gone to different villages. They have heard the Gospel, and it shall never be known until the last great day how many have accepted the invitation so freely offered to all. I think we shall be surprised at the numbers we shall meet hereafter. As an instance of the way in which the great work may be advancing without our being aware of it, I may mention that when visiting in the Zenanas, I came to the house of a young lady, who had learned for about eighteen months or two years in our Sarikillapetta school, and whom I always thought very heavy and stupid. When I began to question her, to my astonishment she had forgotten nothing she had been taught, and answered very well on Christ's life and many of the Old Testament stories. She is getting on well with her reading and writing, and is most anxious to improve. Such cases now and then are a great encouragement to us. In Gudur village, a fine handsome-looking man brought his little daughter to me, and said, "I wish you to make her a good girl, that she may grow up a useful woman." This shows many, at least, among the natives, appreciate the endeavours which are being made to elevate the females. If we had more means and helpers the work might be greatly extended, especially in the villages. On my sister's return, I trust we may be able to open out more, if it is God's will to grant us the funds and native assistants.

SCHOOLS.

'Progress in this branch of our work, both as regards numbers of pupils and advance made in studies, has been seriously impeded by a severe outbreak of small-pox, which not only caused irregular attendance, but in some cases obliged us to close the school for a time. The form of the illness was confluent small-pox, and its ravages are not to be wondered at, considering that sufferers from the

disease are not isolated, but may be seen sitting on doorsteps while the disease is fully out on them. We are thankful to be able to say that we prevailed on a large number of our pupils to allow themselves to be vaccinated.

Javarupetta Hindu Caste Girls' School (51 on the Rolls).

'Although the numbers are higher than last year, I cannot say that on the whole there has been much improvement in this school. We began after Christmas with a very nice upper class of elder girls, but in two months nearly all had left. Their husbands had forbidden some to go on with their education, saying it would unfit them to cook their rice or take care of their houses. In some instances, however, they continued their studies at home with their mother's permission.

Javarupetta Mohammedan Girls' School (51 on the Rolls).

'This school has been one of the chief sufferers from the small-pox. The numbers are much reduced, and consequently there were fewer candidates for examination and fewer passes. At one time there were twenty children ill. When they recovered other members of their households took it, and the girls had to remain at home to help to nurse, and finally we were obliged to close the school for some time. Small-pox is still raging. I fear it will be much worse during the hot weather. Pathmalee, one of my nicest pupils, was carried off by it. Some very pretty children are disfigured for life. After much persuasion the children consented to be vaccinated. I bribed them by promising an anna and two plantains to each girl who allowed herself to be vaccinated. I think I had about 200 done in all. It was sometimes a hard battle. The elder children gave much more trouble than the little ones. Roughly estimating it, about half the girls have had small-pox. This year we have not been able

to follow the elder pupils to their homes when they left us. Miss Smith gave up mission work in October. Miss Lacey came only in February last, and as she must first learn the language, it will be many months before she can begin regular Zenana work. She visits this school every afternoon, and practises what she has learned on the little children in the preparatory class. They seem greatly pleased that she takes the trouble to teach them. They try to learn, and remember what she says.

Sarikillapetta Hindu Caste Girls' School (37 on the Rolls).

'Here again small-pox has severely tried us. There were some deaths among the children. In one family of ten, five were taken. The parents were so frightened many forbade their little ones to come to school, which really would have been much safer for the children than running wild through the streets, where they constantly rubbed against those who were thickly covered with the pox. When looking up absentees, I have constantly seen the sick ones sitting on the door-step in the sun, in every stage of the illness, from the appearance of the first symptoms of the ailment until they were nearly well enough to go to school again. It is a miracle how any one escaped, either child or adult. For a short time cholera showed itself. The people became alarmed, and in consequence for a time our numbers were greatly reduced, but, thank God, that terrible scourge has been stamped out; care was taken immediately to try to prevent its spread, which was successful. Miss A. Lacey visits this school every afternoon, and teaches the younger classes.

Chinta Guntapalum Hindu Caste Girls' School (60 on the Rolls).

'There have not been as many cases of small-pox here as in the other parts of Bunder, but from other various causes the attendance has not been as

good as it should. The children as a rule are very troublesome and noisy, and require a strict but gentle rule. Many of the elder girls have left. We have followed some to their houses, where they are continuing their education; others have gone to villages with their parents; and a few have joined their husbands, and are not allowed to keep on their studies. Miss Turnbull has charge of this school.

VILLAGE SCHOOLS.

Fort Hindu Caste School (35 Girls).

'It will be observed that the number of children who passed is small when compared with the number of those who presented themselves. Small-pox has been very bad here. We lost some of our nicest girls. When going to the school one afternoon, I saw four people sitting outside their doors all thickly covered with small-pox. Although the illness was so rife I had great difficulty in persuading the few children who had not had it to be vaccinated. It was necessary to close the school for some weeks until the sickness had decreased a little. A curious case came under my notice to-day in connection with this school. When visiting it, a pretty little thing in the Second Standard came to me with tears in her eyes, and said, "My books have been all torn." I inquired, "How did that happen? why did you leave them in your little brother's way?" Her eyes nearly overflowed as she answered, "*My mother* does not wish me to come to school, and she destroyed my books." She had brought me the Gospel of St. Mark, from which she reads her Scripture lesson; it had some of the first pages torn out, but she had gathered them together, and carefully put them back. Her father and brother are anxious that she should learn, and the child is very desirous herself. When the other children received their prizes she was ill. She asked me not to give her any clothes for her prize, but books, which I shall send her to-morrow. We have many

difficulties to contend with, but I have seldom met a case like this.

Chilakapudi No. 1 Hindu Girls' School (18 on the Rolls).

'The work in this school has gone on steadily; the children have made very good progress, and have done well at their Scripture examination. As of old, the children must sit in a verandah, or rather, I should say, only the two elder classes, for there is not room for all; the little ones have only a tree as a shade, which does very well in the spring, when there is neither rain nor too much sun, but now the little mites are beginning to complain of the heat. Last autumn I arranged to build a house. Government would have granted a site, but unfortunately there was not a piece of ground which was not claimed by some of the inhabitants. I pointed out to the people that I wanted it for their own children, and what an advantage it would be for them to have a school always near. They would not sell me enough for the house even; they wished to let the land. I said I could not build unless the ground belonged to us. I hope this autumn they will understand the benefit it would be, and allow me to purchase a site.

Chilakapudi No. 2 Hindu Girls' School (20 on the Rolls).

'The pupils of this school passed the best examination of any of the pupils in Scripture, and indeed excelled in all the subjects in which they presented themselves. They are bright and clever, but very troublesome. Rhoda manages them well. We had no sickness among them, except colds or little ailments, which children will have. Rhoda had fever for a month; they were most kind in their inquiries for her, the elder girls even come to my bungalow to know how she is. They are very fond of her. Seshamma, the C.M.S. convert, helps in this school.

Idur Hindu Caste School (44 Girls). This school was opened on Septem-

ber 28, 1883. We were a year trying to arrange about a house in this village. The people knew we were anxious to begin work. We had had much encouragement to do so by the parents promising to send their little girls; the rents asked were too high. We had found a very suitable house, but when the owner saw we liked it he more than doubled his charge. Finally we came to terms; he put in necessary windows and doors, and we began with about 20 girls, two of whom were twelve years old. One has since married, but the second is continuing regular in her attendance; they are learning remarkably quickly, have nearly finished the First Reader, can write a million without hesitation; no matter what difficult numbers are given out they write them at once, and smile at the idea of any one thinking of puzzling them. They know their tables to 5 times 16. They answer very well about Christ's birth and the Fall, can repeat nearly all the first Catechism and some texts. The sewing of some of the girls is very good. I had about 20 children vaccinated; a few of the elder ones made so much trouble about it I could not have them done.

Gudur Mohammedan School (44 Girls).

'I have been unfortunate in the masters I engaged for this school; the first was very good, and got the children on well. Unfortunately for me he got a Government appointment at three times the pay I was giving him. The men I have had since, from different causes, have only been kept a short time. I am afraid none of the children will be ready for their examination in June; the attendance in consequence of the changes has also been bad. Considering all, they have got on very well in their Scripture, which is the chief thing.

'Davakarana gives the Bible lesson in both schools; they are held in one building.

'I have had petitions from several

villages to open schools, particularly in Peddana ; a large number of Brahmini girls have promised to attend. I have a Scripture teacher ready, but *no* funds to start the work. Will not some friend at home take up this village and make it her special object to collect money to support this school? I think about £24 a year would enable me to have one good master, a pupil-teacher, a school servant to collect and take the children to and from school, and pay rent, etc. What a small sum it is to educate about 40 girls when we consider numbers of ladies spend many times that amount on dress alone! If these sisters saw the bright merry little things sitting in their nice clean schoolrooms conning over their lessons, they would willingly give up some luxury that these less fortunate ones might have an opportunity of hearing of their blessed Saviour, and in the last day would stand up and call them blessed. But

what a terrible thing it will be if instead of this the little ones rise and point at them saying, "God gave you the means to help us, instead of which you spent it all on yourself, and now see us here on the left hand because we heard not the glad tidings which you should have sent us"! If we could truly realise we are stewards who must give a true account to a just Judge, how careful we would be how and on whom we spent the money He has lent us! I earnestly beg the prayers of all friends for our schools, that the Word sown in these young and tender hearts may bear fruit abundantly, and that Christ may be glorified by their lives. I cannot close this account of our work without first thanking through Miss Symes our kind supporters of Chilakapudi No. 1 and 2 Schools. The improvement of the children in these two villages in which the schools are is most encouraging.'

The next report is from Miss Digby, who, it will be remembered, is one of the ladies sent out to the mission field by our friends in Australia.

MISS E. J. DIGBY'S REPORT.

'MASULIPATAM, 20th May 1884.

'As this is my first report, and I am still studying in preparation for my second examination, which I hope will take place in a few months, you will kindly excuse me if it is briefer than you would like.

'During the past nine months, since I passed my first examination, I have taught in ten Zenanas. One of my best and most interesting pupils, and one who listened with great attention to her Bible-lesson, has left me for Madras, but I hope she will continue her studies there.

'In one house, the father of one pupil takes great interest in his daughter's studies, and frequently listens to the different lessons. His wife also seems anxious that she should make progress. When I first went, I asked the mother if she would

not like to read. The idea of an old lady like her beginning seemed to amuse three or four others who were in the room, and they laughed loudly. But she replied she would ask her son's (not her husband's) permission; if he allowed her she would learn.

'The next day there were ten women and several children in the room. It was a holiday, and many of the little ones present attended the C.M.S. schools. It became very hot as all gathered, and the lady of the house kindly sent for a fan. I did not require it, but she told me I looked very hot, and gave it to a little boy to use.

'They are very fond of hearing us sing. She said, "As there are a great many here to-day, will you not sing?" I complied with her request. In the third house, Parpama, a lady to whom

I give a Scripture-lesson only, as she is not able to read, generally asks me to go on when it is finished. A few days ago she repeated a short prayer which her former teacher had taught her, and asked me if I had not one. I asked her if she knew the Lord's Prayer, and, finding she did not, began it. It is quite a pleasure to teach her, as she drinks in eagerly what she is told, and is anxious for more.

'One day, on hearing the parable of the Prodigal Son, and how the father ran to meet him, she said, "Oh, would not a parent do that for his child!" She said it so sadly that I asked her if she had no children. She replied that her husband and children had died some years ago, and that she was all alone. Last week she told me that God was her Father and Jesus Christ her Elder Brother. It was very encouraging to hear such words from a heathen woman. My Sunday-school, which I began more than a year ago, is getting on nicely, and increasing in numbers. I have now 29 or 30 children, whom I bribe to attend by distributing sweets, etc., when the lesson is over, and prizes at Christmas. They are all heathen, and not even one can read or write. Some pay attention and give intelligent answers, and others appear very indifferent. I am

trying to teach them verses which they will not forget, but it takes a long time before they can say them correctly. The latest work which I have taken up is a Bible-class for women, in a village a short distance from Masulipatam. The women are very wild, and often five or six of them will begin talking at the same time, but, on the whole, they behave very well for them. Our class is held on the verandah of one of the women's houses, and it is a nice sight to see these women cluster round, and some of them taking in, I hope, the words of life.

'Two or three weeks ago I saw a poor little child who seemed slowly dying from want of nourishment, and who belonged to one of these women. It was a most pitiful sight to see the large eyes and the puny little face. When I asked the mother about it she appeared very indifferent, and apparently thought if he were to die he would die. This is rather surprising, as she had only one boy of seven or eight months, and four girls, but it is owing to some prejudice. Two of the women asked me for medicine for their children, who had a bad skin disease. I promised to bring it next day. When I brought it, one gave me the bottom of a broken bottle, and the other half a cocoa-nut shell, to pour it into.'

MISS EVA TURNBULL'S REPORT.

MASULIPATAM, 16th May 1884.

'This is my fourth year in the Mission, and I am very happy in my work. It is now in connection with both schools and Zenanas. To the former I go in the morning, to the latter in the afternoon. I visit different schools in the course of the week, and examine the children in the secular subjects, and help them in their weakest points. I find my visits encourage them. They look much pleased when I enter the school, and greet me with a hearty "salaam." They are affectionate and obedient, and try to please in many ways.

'There have been a few changes in my Zenanas. Many of my best pupils have left the station—some for good, others for a short time. I will now give you a few particulars about them.

'My only Brahmin pupils have gone to Madras. I expect them back in a short time. They were always pleased with my visits, but seemed to care more for fancy work than for lessons. One day I was agreeably surprised when Subbama, the granddaughter, asked me to pray, saying, "Won't you offer up a prayer to-day? It is so long since you prayed here." I had often prayed in their house when any

member of their family was ill, but not otherwise. This girl's request made me very happy. It showed that the Holy Spirit was working secretly in their hearts. "Not by might, nor by power, but by My Spirit, saith the Lord."

'Papama, a widow lady of the Sudra caste, still welcomes me to her house. I have given you a short account of her in my last report (page 255). She much enjoys her Scripture lesson, remembers and believes all I read to her. She did so well in her last examination that I have begun teaching her wool-work as a sort of encouragement. As a rule we teach it only to those who read. Papama often has visitors. On one occasion I met a nice young woman who had come from the village. She showed much interest in the lesson I gave to Papama. It was on prayer. Miss Brandon has had many copies of a "Prayer for the Holy Ghost" printed on cards, which we distribute among our pupils. I offered one to this woman, but she refused it, as she was not able to read. Papama asked me for it. She has one herself, but wanted this for her nephew, who was staying with her at the time. She went to the next room and gave him the card. As soon as he commenced reading it, Papama's mother laughed at him. He reproved her, and said, "It is a good thing to pray to God and think of Him." He begged permission to see me. I granted it. He came into the room and listened very attentively to the lesson. He was older than I expected—about eighteen years of age. He requested me to teach him fancy work. I told him it is not our custom to teach boys, but that he could learn from his aunt. He promised to learn the prayer and say it daily. As long as he remained in Bunder, on my visits to Papama, he would sit in his room and listen to all I said. I do trust that the Word he has heard may be blessed to his soul.

'Ragavamma learns regularly. She

is young, and consequently rather playful, and will not take an interest in her lessons at all times. Her husband is most anxious that she should improve in Scripture knowledge. I once met him at a friend's place, where he told me he often helps her to prepare her lessons for me. He is a pupil at the Noble College. Ragavamma's mother is very nice, and likes listening to Bible stories. I lately met a strange Hindu lady at her house. She was sitting by while I was teaching R. Very suddenly she said to me, "It is said that you are in the light, and we in darkness. What does that mean?" I explained it to her. R's mother joined in the explanation, and told her as much as she had heard about Christianity. In this way many come to hear God's Word, for there are almost always several women standing about the room when the Bible is being read and taught.

'My best pupil, Chitima, has left Bunder for good. I do believe she trusted in the Lord Jesus, and was a secret disciple. When I went to wish her good-bye she looked exceedingly sorry. She took my hand so affectionately, and hoped we would meet again.

'Andalama is another earnest pupil. She has learned with us for many years, and is remarkably clever, but, being delicate, she is often hindered in her studies. She much regrets the state of her health, and tells me she is most anxious to read regularly, but is not strong enough to do so. She sometimes looks very sad, but when I read cheering passages of Scripture to her, she brightens and looks comforted.

'While these pupils are earnest and believing, there are others who are very bigoted, although they have read for the last five or six years. In one house I asked a lady if she had the "Prayer for the Holy Ghost." She said she had one given to her, but she had lost it. I told her we did not give the cards to be learned, forgotten, and destroyed; but we want her to

use the prayer every day. She replied she said her own prayers regularly, and did not need this one. I tried to impress on her that this was a special supplication which we wished her to say daily, explained it, and told her that until she knew how great a sinner she is in God's sight, only then would she depend on God for salvation, and not on her own good works. She answered that that prayer is only for bad people. I quoted 1 John i. 8, 9, and argued the point, but she persisted in saying she prayed to God daily, and knows what to pray for, and thought that was enough. She did not see why we should suggest prayers for her. I told her we must help each other in

our spiritual course, and that things which occur to her we might not think of, and things we thought of might not occur to her. She appeared rather convinced, and promised to use the petition we gave her. May the Lord open her heart and teach her to know herself!

'The natives here are very ignorant. They do not realise that salvation is obtained *only* by faith in the merits of Jesus Christ. They all think they must be saved by good works. But God's work is slow and silent, so we must sow the seed faithfully and diligently, leaving the result in His hands, knowing that "in due season we shall reap, if we faint not."

MISS ELSPETH GORDON'S REPORT.

'MASULIPATAM, 17th May 1884.

'This is my first report. I have been connected with the Mission from only November last. Having a colloquial knowledge of Telugu, I am able to make myself useful in a measure in this place.

'Soon after my arrival I used to visit the schools, and helped in teaching the younger children. In the meanwhile, Miss Turnbull availed herself of the Christmas vacation. And as she was unable to return after her holidays, owing to illness, Miss Brandon desired me to attend to her pupils during her absence. This I did with great pleasure, and found that it helped me very much to improve myself. Miss Turnbull returned soon after and took charge of her own duties.

'My work, just now, is of the same nature. As several ladies who have never before read in the Zenanas expressed a desire to be visited and taught, I accompanied Miss Brandon to their houses, and they soon after became my pupils. I taught many of them their alphabet, and they are now able to read their first book and first Catechism. One, who had been taught in a school before, is now able to read *well*. A few who had been previously reading with Miss Turnbull have since

been placed under me, as they were not far advanced in their studies.

'One of my pupils, of a class of five to which I occasionally read, who had been prevented by her husband from studying for a long time under me, owing to a prejudice against Scripture, I am glad to say returned a few weeks back to resume her studies. At first I noticed that the whole of them seemed timid when I read parts from the Catechism to them, and did not like answering questions about God; but now they appear glad, and willing to listen, and are even ready to ask me to explain what they do not understand. I visit this house three times in the week, and have taught all these pupils their alphabet. Subbama, her step-daughter, and three women from the neighbourhood, read here. On one occasion when Subbama was alone she asked me to read to her. I, complying, read the story of Jesus cleansing the leper, when she remarked that the leper must have been afflicted with the same disease as her stepson, and how wonderfully Jesus cured him. I was surprised to hear her say so, as I was not at all aware that her son was a victim to this sad disease, though the poor boy was always present during my visits. I believe that

ever since the first symptoms manifested themselves he was refused admission into any school. I give him a few tracts occasionally to cheer him up, and may they also be the means, by God's grace, of giving him salvation ! He does not at all look happy, and I believe his father intends sending him to Madras for medical treatment.

'In another house I have three pupils who have learnt to read from me. One of them is a young widow, who takes particular interest both with her lessons and needlework, and seems most desirous to get on, in spite of her neighbour's remarks, which are,

"Imagine a widow learning to read ! What is the use of her being taught ? She is an unfortunate girl." The poor girl looks at me so sadly when these remarks are passed. I told her that she must not mind what they say, that God cares for her, and has ordered this, no doubt, for the best.

'I hope in a short time my dear pupils will be able to read the beautiful stories in the Bible for themselves, and may it prove a blessing to them ! I devote the mornings to my study in Telugu, as I intend (D.V.) appearing for my "preliminary examination" at the end of the year.'

MISSSES A. M. AND A. K. LACEY'S REPORT.

'My sister and I have but lately entered the Zenana Mission. We have been in Bunder three months, and, not knowing the language, have had to devote most of our time to studying. My sister is to help Miss Brandon in her Hindu schools, and is learning Telugu, and as I am to teach in the Mohammedan Zenanas, I have taken Hindustani ; we are both most anxious to get on in our vernaculars, for we are much interested in the work our Heavenly Father has given us to do.

'For the past month we have attended the Javarupetta schools in the afternoon. My sister's class consists of about fourteen intelligent-looking Hindu children, who welcome her with bright smiles, and try to be attentive ; they are fond of asking questions about everything that interests them, and my sister is obliged to quiet them with little answers, which is all she can do just now in the talking line. There has been much sickness among the Mohammedans this year, and consequently the attendance has been bad. My class has often consisted of two or

three little girls, and sometimes of six, which is the largest number I have had. Poor little things ! many of them have come to school scarcely well of their pox, looking so delicate. One little child interests me a great deal ; she is bright, and reads so fast, and always tries to please me ; there is much sickness in her home, so she is greatly neglected, and is often absent from school, as her mother cannot spare her every day. The children of my class learn their Catechism nicely, and seem to remember well what they once learn by heart.

'The schools have just closed for the summer holidays, as the weather has been very trying. We hope at the re-opening, when it will be cooler, to have an increase of scholars, for I have had the promise of several new ones from the parents, whom I visited lately ; and I sincerely trust our report next year will be more interesting, when we hope to be better acquainted with the languages.

'MASULIPATAM, May 1884.'

JAGGIPETT.

The Rev. James Stone, C.M.S., writes to us on June 5, 1884, from Raghavapuram, enclosing the following report from Mr. Kaliyana Ramier Gam of his wife's work in Jaggipett, for which since March last we have made a grant. It is surely encouraging.

MR. KALIYANA RAMIER'S REPORT.

'The work amongst the women in this town was begun by my wife in the early part of May 1883, when she collected a class of eight girls on our verandah, who were desirous of learning sewing. This was done with great difficulty, and required much persuasion, as the people in these parts do not appreciate female education, but are content to leave their women in ignorance and degradation. During April 1883 my wife had many conversations with some of the women in Jaggipett, and she told them what progress education was making among their own sex in the south, and even in some of the large towns in this district, as Masulipatam, Guntoor, etc. Thus, by frequently talking with them, she at last, by God's grace, succeeded in persuading the mothers of those eight girls to send them daily to our school. At first they were taught along with the boys, as we had no funds to open a separate school for them. At the end of December there were twelve girls attending school. The number of girls did not increase as we had expected, chiefly because the school is situated at one end of the town. Seeing the sewing, etc., learned by these girls, induced a few of the women to invite my wife to teach them. She availed herself of this opportunity of doing good, and, believing it to be a providential opening, formed a class of five women. This was the more encouraging when we consider that Jaggipett is altogether a dark heathen town, full of all sorts of vice and wickedness. She began to teach them sewing, and while thus engaged she read to them the New Testament stories. This was going on throughout the whole of the latter part of last year. About the end of January this year two of the women left the town. Their husbands, being police constables, were transferred to another part of the district. My wife, not at all discouraged, however, has continued

to teach the remaining three, and the girls. The latter are now learning the 1st Catechism (C.V.E.S.), sewing, and the subjects prescribed for the 1st Standard under the Government results system. In April this year the Rev. J. Stone thought it would be better to separate the boys from the girls, and to have a school for them in the town. After some search a house was secured, at a small monthly rent, and now we are glad to say that we have twenty-three girls in the school, many of them being from the highest castes. Last year the people were most unwilling to give any house to keep a Christian school in, even for a high rent, but this year we have succeeded in getting a house for the boys, as well as the girls, in the very heart of the town. The old school-house was very inconveniently situated for water, as well as being some distance from many of the scholars, so that at times the children suffered much from thirst. Mr. Stone thought to remedy this by digging a well, but he found it would cost much more than he could afford. By moving the schools into the town, the children can run and get water from their own caste-people, or in their own houses, so that now we expect both schools to increase very considerably. My wife goes to the girls' school in the mornings to teach for a couple of hours, and in the afternoons she instructs them in sewing, Bible stories, etc. They also learn to sing Christian lyrics. At times, Brahmin and Koomati women invite my wife to their houses, when she often gets into religious conversations with them. When they thus hear Bible truths put before them, they invariably acknowledge themselves to be in error. Occasionally my wife has opportunities of visiting the sick, and several times she has been able to point the dying one to the only true Saviour, the Lord Jesus Christ. In this way

the Gospel is preached to the women, who have not the opportunities of learning which the men have. At present most of our girls are in the alphabet class. A few will be presented for the 1st Standard in September next. There is one teacher besides my wife. These are only

days of small beginnings with us here, as we are trying to plough the fallow ground. Nevertheless we shall by God's grace push on. May the day soon come when some of the women in Jaggipett shall declare Christ to be their only Saviour! M. K.

'JAGGIPETT, 20th May 1884.'

ELLORE.

The scourge of small-pox has hindered the work at Ellore, but there is every reason to look for a steady advance during this year. The Bishop of Madras writes after his visit referred to in the report: 'We have happy remembrances of our sojourn with you, and of the good work in which you and your fellow-labourers are engaged. May the Spirit of Life be with you in all things!'

MRS. ELLINGTON'S REPORT.

'It has subsided now, but for months Ellore has been scourged with small-pox, and in consequence disfigurement, and even death, has done its work amongst the children in our day schools. We, however, have been preserved, and only two very slight cases have occurred in our Christian Girls' Boarding School, and this is indeed cause for thankfulness, especially when it is remembered how very close the school buildings are to our bungalow, and the number of young lives by which we are surrounded.

'The Bishop of Madras, whilst on a tour, visited Ellore in February last, and during his Lordship's stay, from the 14th to the 17th, he and his chaplain were our guests. The Bishop did not see our day schools at their best—so many of the children being absent—as at the time he was here the epidemic seemed at its worst, and on this account we did not think it expedient either to have a gathering of the children from all the schools for a prize-giving, but just assembled the pupils belonging to the two schools in the Lines, and asked the Bishop to preside and give away the prizes to them, which he very kindly did, and after addressed the teachers, children, and their friends. Being the house-mother I am not able to leave

home so early in the morning as the others, but as soon as I can, after taking Telugu prayers with the servants, attending to the domestic affairs of our own home, the Girls' Boarding School, and Boarding Boys, I go off on my round, looking in upon each school, to see how things are going on. Since I have had charge, I am sorry to say I have on three or four occasions had considerable trouble with some of the masters in the Mohammedan schools, and this has resulted in the dismissal of three who for years had been employed. And here I would record how very helpful I have found our native clergyman, the Rev. G. Krishnayya, at these times, and, but for him, my difficulties would have been much greater. And not only do I find him valuable as a friend and adviser, but he also very kindly examines the children in the Scripture subjects, and as he is a Hindustani scholar as well as a Telugu, he is able to conduct the examinations in all the schools.

'In reviewing our Zenana work, I regret we have not been allowed access to some houses we had hoped to, but it may be otherwise by-and-by. At any rate we must not let this disappointment discourage us, but cheerfully go where we are welcomed; and if the

daily persistent teaching of Bible lessons in the schools and houses count for anything, then surely, though slowly, "our cords are being lengthened and our stakes strengthened;" but as this is Miss Tod's, Miss Dora Tod's, and Mrs. Chapman's work, and they are writing, I leave them to relate their experiences.

'As the C.M.S. Girls' Boarding School is under my management, I think it is right I should give it a place here. It was regarded by Mr. and Mrs. Alexander, when they were at Ellore, as a very important branch of mission work, and this I fully indorse; and if a supply of Christian godly wives and mothers is one of India's hopes, then may not our Girls' Boarding Schools be regarded something like the *backbone* of the Missions? The school is mainly supported by friends in England and Australia, and as it is conducted on the "Results System," it is supplemented by whatever amount of grant is earned. Last year only 27 girls were sent off for examination. Of these 26 passed, for which a grant of Rs.318 : 6 was obtained. God willing, this year I propose all going up, and do the best they can.

'Thirteen of our elder girls were, after careful preparation by Rev. G. Krishnayya, confirmed by the Bishop in February last, and are now communicants.

'Many of the pupils, past and present, are members of a Scripture Prayer Union, of which Miss Johnson Croyden is secretary. I may here mention that nine of our elder girls

Miss Tod writes :—

'My school work continues much the same, and there is much to be thankful for, in spite of the discouragements and disappointments we experience now and then.

'I feel sure my girls who attend school regularly take great interest in their Scripture lessons.

'G. was my first Zenana pupil. I agreed to visit her regularly twice a

have left us for homes of their own this year, and all, with the exception of one, have become the wives of teachers. The first, our late monitress, was married on the 10th January last to one of the masters in the Young Men's Training Institution, Masulipatam; and as she wished to continue to be useful in the work, she applied and was placed by Miss Brandon on the staff of Bible-women there. Mr. Alexander was anxious that her services should be retained for the Ellore school; but when a suitable offer of marriage presented itself, I could not keep her back, though it has been the means of removing her to another district. And the majority of those who have been educated in this school are married, and scattered about in the district away from Ellore; but now there are two who are likely to be settled here, and I am having them taught Hindustani, with the hope that one, or both, may help Miss Dora Tod, and if we are able to carry out this arrangement they will in due time, I hope, be our first Bible-women.

'Miss Seymour, who joined with us when we wrote our reports last year, soon afterwards, and when the rains commenced, felt her strength rapidly running down, and she knew then that Hospital work, with the study of Hindustani, was too great a strain upon her system. She went away, but is now able to study with pleasure six hours daily, and hopes to return to Ellore after the hot weather.

'MARY A. ELLINGTON.

'ELLORE, 4th June 1884.'

week—on Wednesday and Saturday afternoons,—and I must say they are *very enjoyable* afternoons, for it is seldom one finds a Hindu woman so naturally intelligent and refined.

'I was telling G. a story I had read of a fond, indulgent mother, caring only for her daughter's temporal welfare, but neglecting her *soul's* education, and when that daughter came to die the

mother's remorse could scarcely be realised, when the girl called her to her bedside, and said, "Mother, you prepared me only for *this* world. Why did you not tell me of the *next*? Where am I going?" G. had a softened, earnest look on her face as I concluded, and her words were a solemn appeal, "Prepare *me* for the world to come."

"We have got to love each other very much, and from what she tells me from time to time I cannot help but believing she is one of the Lord's hidden ones."

"I find my Zenana work very inter-

esting and delightful. I like the variety in my work, having the children in the mornings, and the women in the afternoons. Zenana work enables one to get a true insight into the hearts and homes of the people, and I have found from my short experience that the happiest-looking face in a Zenana hides the saddest heart; but to the Zenana teacher are thereby given *many* opportunities of speaking "the word in season to weary ones in needful hour."

"Lord, speak to *me*, that I may speak
In living echoes of Thy tone;
As *Thou* hast sought, so let *me* seek
Thy erring children, lost and *lone*."

From Miss Dora Tod's report we

extract the following :—

‘ELLORE, 29th May 1884.
‘There is not much to say of my work, which still continues to be Scripture teaching at the schools *only*. Everything goes on much the same as usual; the numbers on the rolls also keeping the same, for on some of the elder girls leaving, other little ones soon fill their places. The attendance was very poor during the months of January and February, owing to small-pox.

‘Before the summer vacation, on account of the heat of the weather, we were obliged to have school only in the morning, so that I was enabled to spend my afternoons in visiting some of my school-children, and a few other old pupils who have also left. They were always pleased to see me, and would gladly fetch their books, and read a portion of the Gospel with me, as in school-days. They are quite familiar with the life of Christ, and it is encouraging to know that they are able to read for themselves. Let us trust that they may never forget what they have been taught of the love of Jesus, and that they will learn to know Him more. One evening I was at the house of one of my little pupils, when her father, who was present, remarked, "Our little girl attends the Lines school, and is so clever that she can repeat God's Ten Commandments by

heart." I replied that it was I who taught her, and I hoped it was not only being able to repeat, but that she quite understood the meaning of them, and acted accordingly. I then asked her to repeat the Fifth Commandment, and tell them the meaning of it, which she did very nicely, to the great joy of her parents. So we know that the truths learnt at school do find their way into the homes of these children, and, let us further pray, into the hearts of these homes. I often find many of my little pupils quite as bright and interesting as the elder ones. One morning our lesson at the Bazaar School was that part of St. Mark's Gospel where we read of the manner of Christ's coming, and of the angels gathering in the elect, when one dear little girl, named Hiat Bi, who is very intelligent for her years, seemed to have been so greatly impressed with the words that she remarked, "And, Bibi Sahib, where shall we be when Jesus comes? shall we Mohammedans also be gathered in?" I replied, "Do you believe on the Lord Jesus Christ, Hiat Bi?" To this she did not answer, so I added, "For if you do, and try to love and please Him, how gladly will He gather you into His kingdom." We may hope that the seed which is now being sown in these young hearts will *not* die, but is germinating to spring up in God's own

good time. Whilst visiting some of my pupils, I often go into some of the neighbouring houses, with the object of getting to know more of the people, and of gaining access to their homes in the future, for, as one of our Christian girls, Alice Middleton, is now learning Hindustani, she will be able to teach at one of the three schools, and I shall be able to go on with regu-

lar Zenana work in the afternoons. I have now a few houses in view where they are willing to be taught reading, writing, and needlework; but, besides which, I must not forget to teach them that which is most important, and our *one great* aim, viz. the salvation of their souls through Him *alone* who is "the Way, the Truth, and the Life."

Our next report is from Mrs. Chapman, whose medical knowledge has been of great value to her, and is in much request among the Sudras.

MRS. CHAPMAN'S REPORT.

'In reviewing the work of another year, I would gratefully recognise the goodness of God in the preservation of our lives and health, and in numberless other mercies received. I have been permitted to carry forward this important work throughout the year with more encouragement. Hindrances and trials there have not been a few, and yet we have tokens for good. While visiting at the Zenanas an increase of interest has been manifest when the Word of God is read to them. I cannot doubt that this work is of value in diffusing among the people a knowledge of truth.

'Mrs. Ellington desired me to help Miss Tod with a few Zenana pupils to begin with. I gladly made over three pupils, and three other pupils were married, and left the station with their husbands. I am thankful to add I have gained six other new pupils, and as many more houses have been opened to me for Bible reading.

'Many of my Zenana women seem impressed by the word spoken. I doubt not its power has been felt. I believe good has been done. I hope to reap the fruits of our weak efforts some day, for faithful is He that hath said, "My Word will not return unto Me void."

'From the end of last year up to the present there has been a severe epidemic of small-pox. There were many deaths in the town and villages, and processions with offerings to propitiate

the idols were frequent. The Hindus do not generally believe in vaccination, but in my Zenanas many women were vaccinated, and no poojahs were made to idols, for which they incurred the displeasure of their friends, and even of their relatives. There is now a widespread and growing conviction that idolatry is all a lie.

'One day I was reading in a Zenana the parable of the Ten Virgins. As usual a large crowd of women collected to hear me. One woman looked very attentively, and said, "It is all very well, you are all a people of another world; all your minds are stayed on God; you have nothing to do but to read and pray and think about God. We unfortunate creatures, the slaves of our husbands—nothing enjoyable in our lives—why do you take so much trouble to come and tell us of God and idolatry, our sinfulness and helplessness, of a Saviour, and free salvation to all who believe in Jesus Christ, the Son of God? I knew all this when I was in a mission school at Nellore. I ran away from my parents, and hid myself three days with a Christian friend, in hope to confess Christ. I was then about eleven years of age. My parents sought me out; they said I was too young to know my mind, and took me away, got me married, and sent me away with my husband's people. Now what is the state of my soul? what hope? I am fettered with ten children, and what will be their fate?"

—the Great Light alone knows," she said, and burst into tears, and left the crowd. On inquiring, I was informed her husband was almost converted through her teachings, but turned away, and is unkind to her.

'The old gentleman I spoke of in my last report is doing well. I see him once a week, still calling out, "Saviour, come quickly; I am weary,

I long to be home, I am growing weaker, but my hope and trust is in Thee."

'When visiting my Zenanas I am always heartily welcomed, and my aid is sought in case of any illness. I procure them medicines from the Civil Dispensary; also, during the last year, I attended several midwifery cases with success.'

We must add the 'General Remarks' on our Ellore schools with which the examiner, the Rev. G. Krishnayya closed his report for the half-year ending May 15, 1884:—

'1. It is evident that a considerable amount of pains was taken by both the Christian teachers and the pupils in the preparation of the Scripture lessons.

'2. It was very gratifying to dis-

cover that in comparatively a good number of cases of elder girls, the saving truths of Christianity had apparently reached the heart and conscience.'

BEZWADA.

We must refer our readers back to the graphic account of this station in vol. iii. p. 263. This work is under the superintendence of the Rev. John Harrison, C.M.S. The writer of this report is the wife of the native pastor.

MRS. SRINIVASAM'S REPORT.

'KRISHNA, SOUTH INDIA,
29th May 1884.

'In compliance with the request of the Rev. E. Sell, Madras, I send you the following account of the *Mohammedan Girls' School* here, which has for over two years received support from your Society.

'This institution was originally established in 1877 by the Rev. M. Ratnam, under the auspices of our diocesan, the Bishop of Madras, who helped it from time to time with liberal donations. The C.M.S. Madras committee then undertook its support from the local funds by giving a monthly grant of Rs.10; but as this would not cover the expenses, it had to be supplemented by subscriptions from friends.

'The Rev. M. Ratnam was transferred to the Masulipatam district in 1880,

and the school passed into Mr. M. Venkata Ratnam's hands for a year, when my husband was transferred to this station from Amalapur in February 1881, and the charge devolved upon us. The school had then about 20 girls on the rolls, and 15 were daily present. A few months afterwards, Abdin Razak, the then master, not proving himself diligent, was dismissed, and Abdin Quadar, who had been for years a teacher in the boys' school, was then appointed. A little after this, a Mohammedan lady of gentle extraction, but now of slender means, applied for work; and as such a case is of rare occurrence her services were gladly accepted. The numbers gradually increased to 38, and the daily attendance to 28. This result was very encouraging. Afterwards the numbers went down to 34; but after

the excitement of cholera and small-pox subsides, it is expected to rise again.

'Old and New Testament stories are taught for Scripture, and select texts, such as Matt. xi. 28, and St. John iii. 16, are got by heart. Scripture story-books, obtained from Miss Brandon of Masulipatam, have been lately introduced into the two highest classes. Good work is being done, but I feel better results may be attained if a younger unmarried lady undertakes the work.

'As regards the secular portion of the work, I cannot do better than quote the Directors' review upon the inspector's report for 1882-83, as the latter is too lengthy to be inserted here :—

"Communicated to the manager of the school.—The Director is glad that the attendance of the school has doubled itself during the year, but the majority of the children are merely beginners. The first and second classes consist of only two girls each. This is not surprising, as the school educates Mohammedan girls only. The girls were not examined for primary certificates; the visit of the Mohammedan deputy inspector is awaited. Mr. Bickle's examination shows on the whole very satisfactory results. More attention should be paid to the reading and spelling of the first class. Needlework was fair. The school has no furniture, and the building accommodation is described as insufficient and inconvenient. It would appear that the manager proposes to build a new school-house. The Director is prepared to consider favourably applications for building and furniture grants.

"2. It is noted with satisfaction that the assistant mistress is a Gosha lady.

"(Signed) H. B. GRIGG,
"Director of Public Instruction."

'Two girls were afterwards examined by the Mohammedan deputy inspector schools, and gained the lower

primary certificates. The inspector considers this a satisfactory feature.

'You see from the above that the school is sadly in want of a house. It is at present held in a miserable half dilapidated place which the Government inspector does not approve. Mr. Sell tells me that the C.E.Z.M. would on no account build houses. I have lately proposed to the Bishop of Madras, who has promised help, to erect a decent thatched shed with Rs.200 or Rs.300.

'I should not omit to thankfully acknowledge the receipt of a mission-box (I believe the gift of Miss Lyne of Bath), which helped us to have a prize distribution when the Bishop of Madras was here in February.

'The Society gives Rs.20 per mensem, and the Government Rs.6, in support of this school, and the balance is met by subscriptions from friends.

'The difficulties to the success of a Mohammedan girls' school are various. Most of the children are from the labouring classes, as the more respectable classes want a cart to go round for their children to come to schools. There is not the same desire evinced anywhere for general education as for getting up the Koran by rote. Several primary schools are opened in mosques and private houses by pensioned Sepoys and indigent widows; the former promise to take the boys to *Namaz*, and the latter pretend to teach the girls the Koran. Girls are besides often detained for the most paltry reasons, and removed from school at ages from 7 to 10 for Gosha. To fight against these obstacles one needs great patience and a prayerful spirit. This work has often seemed like beating the air; but there is comfort in the promises, "Cast thy bread upon the waters, thou shalt find it after many days;" and "My Word shall not return unto Me void; but it shall accomplish that which I please."

'I shall be happy to submit any more information you may require.

'ALICE SRINIVASAM.'

AMALAPUR.

For the first time we are able to give a full report of our work at Amalapur. Mrs. Subbarayadu is the daughter of the Rev. V. Vedhanayagam of the North Tinnevely Mission. Her husband, an ex-Brahmin and a Noble School convert, carries on an Anglo-Vernacular school at Amalapur, with 111 pupils, of whom 63 are Brahmins.

MRS. SUBBARAYADU'S REPORT.

'1. Another year has come round for me to give some account of the work committed to my charge in this Institution. And I do so with much thankfulness and encouragement. God has blessed us with fair health during the year, notwithstanding the prevailing epidemic of small-pox in the town and zaluq. To Him alone be all praise for the work which we were permitted to do during the past year.

'2. According to the custom of the country, several grown-up girls have left the school during the year after their marriage. The present strength of the school is 52 girls, arranged in five classes, including the divisions, viz. —Third Standard, 8; Second Standard, 5; First Standard, 10; B, 10; A, 19. According to castes, there are 3 Brahmans, 4 goldsmiths, and 45 Sudras. The daily attendance during the last year is 47. The present staff consists of 2 teachers, 1 tailor, and a conductress. The monthly cost of the school is Rs.37. Out of this a salary grant of Rs.15 is received monthly from Government, the rest being paid by the C.E.Z.M.S. No fees are charged as yet. The Statement of Receipts and Expenditure for the year is finished, which shows a balance of Rs.65:4:5 on the wrong side; but it will be transferred to the right side when the Government grants due for the last five months are drawn. The curriculum of studies is the same as before, viz. Scripture, needlework, Telugu reading and writing, and arithmetic.

'3. Mr. Moss, the Inspector of Schools, examined the school in

October last, and expressed himself as highly pleased with the results of his examination, especially with needlework.

'4. The prizes now awarded consist mostly of the dolls, etc., received from some kind Christian ladies in England. I take this opportunity to offer my hearty thanks to Bishop and Mrs. Poole and Miss Poole, and Miss Cockle, who have kindly aided us in this direction. My best thanks are due also to the Church of England Zenana Mission Society for the funds they have given, and to the Government for their grants. The teachers and the tailor have done their work very satisfactorily. As Vadahnayagam Gara, the Scripture teacher, has been unwell for the last two months, the Scripture teaching of this school has been very much interrupted. I trust, however, that it will not be the case hereafter.

'5. As the school is still carried on in a small rented house without any compound, we are unable to start any games for the encouragement of the girls. I shall be glad if this difficulty can soon be removed. I commend the work to the prayers and sympathy of the Christian friends and supporters of the school.

'6. *Zenana Work.*—During the first half-year three respectable Zenanas were regularly visited; but these visits were interrupted during the last half-year on account of small-pox prevalent in their families and the neighbourhood. This work is not yet placed on a firm footing from want of female workers. May the Lord of the harvest

soon supply this want, and enable us to carry on His Gospel to all the Zenanas in the town!

'The annual prize distribution of this school took place on the 5th April last at eight A.M. on the school premises. The school was nicely decorated on the previous day by one of the teachers. The district munsiff, Mkky Janikramaya Garu, was in the chair. The School Report appended was read by one of the former pupils, a matriculate of the local C.M.S. High School. And the purport of the same report was given out in Telugu by the manager. The girls of the second class then recited some Telugu stanzas, and were examined by the local sub-registrar in mental

arithmetic. The chairman then distributed the prizes with appropriate remarks. This was followed by two lectures on female education, one being from a vakil of the local bar, and the other from the sub-registrar. Afterwards the chairman gave a most impressive address on the advantages of female education in general, and of moral education in particular, as given in mission schools. The distribution of attar and betel-leaves among the visitors brought the meeting to a close. The sub-registrar showed his interest in the school by distributing some fruit among the girls.

'CATHERINE SUBBARAYADU.'

'AMALAPUR, 12th May 1884.'

The Women of Scripture.

By the Rev. J. E. Sampson, Vicar of Barrow-on-Humber, Lincolnshire.

XVIII.—RAHAB.

IHAVE a great admiration for the character of Rahab. But only in the one particular in which she is placed before us in the Bible. That one particular is the grand simplicity of her faith. She had no doubt. She trusted simply. She believed implicitly.

And she had nothing to buoy up her faith. The messengers who came to her door were the messengers of Jehovah. She knew that. She knew, too, that the Lord had given the land to the armies from whom these messengers came. She knew that they were spies 'sent to search out all the country.' All around her were dismayed. Their 'hearts did melt.' Moreover, her king knew that they were within her house, and had sent unto her, saying, 'Bring forth the men that are come to thee.' And yet 'she received the spies with peace.'

And there was nothing in her own character to encourage her faith. Her life had been a life of open sin. She pleaded no good deed. She was simply a sinner. *That was all.* Ah, was not this the root of her faith? She had no other confidence than the mercy of God. She could hide herself beneath no fancied virtue of her own. It is a happy blessing when a sinner is so cast upon mercy. She did so cast herself. So let me. I am not better than she.

There was no parley, no hesitation in her faith. There never is, when, *guilty and ruined*, we look only upon the Saviour's grace. Hesitancy

comes from unbelief, not from faith, from the dream that there may be some merit in me after all. There is only faith when we know that we are lost and helpless. Then we fall upon God's salvation.

The men came, came secretly to her door. She opened it at once. I know who you are, she says. I know at least this much of your God, that 'He is God in heaven above and in earth beneath.' And yet, though He was so great, and she so sinful, she trusted Him.

She trusted Him because she had no other trust. She believed His messengers. It was her only hope. It is the picture of faith in all times. While I hoped there might be some good deed hidden away amid my doings, while I vainly thought I might find in me some yet unfound spring of power, in the force of which I might, at least in some slight degree, put myself right with God, I never trusted Jesus. But when, by the Holy Ghost, I knew myself utterly lost in myself, I knew myself perfectly saved in Christ.

It was a strange token the men appointed—a 'line of scarlet thread in the window.' It was enough for her. 'She bound the scarlet thread in the window.' 'Seest thou how faith wrought with her works, and by works was faith made perfect?' She could sit quietly, calmly, in her house. The strong walls, the mighty castles of Jericho, would soon crumble away. Every living thing in all the city would be slain. Fear would whiten every face. But she was fearless. The 'scarlet thread' was there. And all was well. She did nothing but believe. And that is not doing; it is ceasing from doing. She was saved by faith.

Oh for Rahab's faith! Resting, in the prospect of a world's desolation. Anxious for them, but peaceful as regards myself. All is well. There is the blood of the Lamb. I will do nothing but believe. 'By grace are ye saved, through faith; and that not of yourself, it is the gift of God.'

Here — and — There.

I.—HERE: *Home Items.*



OUR Committee meeting due on the first Wednesday in *May* was held on 30th April. The resignation of Miss Carlisle (Hon. Association Secretary for Cheshire) in consequence of her marriage, was received with great regret. During her tenure of office our receipts in that county have grown from £276 in 1881 to £584 in 1884.

2. At our *June* meeting Lady Napier of Magdala and Lady Locock were elected Vice-Presidents of the Society. It was decided to form a

'Council of Consultation,' of which more is said in a subsequent note. Miss Clay, who is paying a brief visit to England at her own charge, attended the Committee and gave an interesting account of the Jhandiala Village Mission. The Rev. T. P. Hughes, C.M.S., Peshawur, was introduced to the Committee, and made some most valuable suggestions as to the work of our missionaries in India. He urged the great importance of their working under the supervision of an experienced missionary of the C.M.S. He also suggested that the medical work of the Society would be more effective if carried on in connection with ordinary Zenana visiting than if concentrated in Hospitals and Dispensaries. He commended the Society's plan of a partial training (complete as far as it goes) in preference to a full medical course.

3. At the *July* meeting the Report from the Training Home was presented, dealing carefully with the case of each of the several probationers now looking forward to our work. Letters were also read from Miss Mitcheson and the Rev. W. Jukes giving very full particulars of Miss Norman's last hours, and conveying the highest testimony to her, and the following Minute was adopted:—

'The Committee has received with grief the intelligence of the death of Miss Annie Norman, one of the Society's missionaries at Peshawur. In reviewing Miss Norman's work at home and abroad, the Committee thank God for the example of her bright and useful life. Though, measured by years, her course was short, it was long as measured by love. Her labours in Kensington and elsewhere before she sailed in 1882, and her self-sacrificing zeal in winning the women of India for Christ, endeared her to many; and the Committee have received much testimony that her influence in the

Afghan Zenanas at Peshawur had already become unusually strong and far-reaching. They praise God also for her peaceful, happy end, and for her bright prospect of the coming glory, "when the day breaks, and the shadows flee away." They earnestly pray that one of her last-expressed desires may be graciously fulfilled, and that God will Himself raise up some faithful and zealous workers to fill her place. The Committee desire that the assurance of their deep sympathy be conveyed (with a copy of this resolution) to Sir Henry Norman and his bereaved family.'

It was reported that Miss Pengelley had sailed from Melbourne, sent by the Church of Australia, with a view that, if accepted by the Committee, she may assist in the work of the Punjab Village Mission.

4. The resolution referred to above regarding the 'Council of Consultation' was taken only after earnest and prayerful consideration. The work of the Society is rapidly developing, and questions will from time to time arise on which it is most desirable that the ladies of our Committee

should be able to take advice of those whose knowledge of the mission-field and personal influence qualify them to give wise and thoughtful counsel. The 'Council of Reference' provided for by our Constitution did not meet the case, inasmuch as it is their function to decide finally questions on which the Committee did not agree. The Committee therefore invited certain gentlemen, whose names are printed on our first page, to form the first 'Council of Consultation.' Most encouraging have been the replies to our Chairman's invitation, and most cordial are the expressions of regard for, and confidence in, the Society. Almost every writer counts it an 'honour' and a 'privilege' to be associated with our work, but the following remarks are much to be noted. Lord Chichester, who has been for fifty years President of the C.M.S., says, 'It is very agreeable to my feelings to be associated with you.' Sir Arthur Cotton, again, who knows India and Indian Missions so well, writes, 'What an unbounded field is now open for the ladies of the upper classes in England, to go and reap the harvest for which the seed has been sown for fifty years by the many men and women of undoubted faith in the midst of all that Satan could do to depress them !

'How easy the work is now, and what indications every day appear that the Word does not return void !'

5. We regret to record the death of Mrs. Ballance of Horsford Vicarage, Norfolk, whose lines have so often graced the pages of *India's Women*. She was at her post at the organ in Horsford Church on Ascension-Day, May 22d, and on May 27th she entered into rest. Surely her removal should lead us all to pray the prayer of her last words in our pages—

'. . . O Lord, baptize anew
Ourselves, our work, with Pentecostal dew.'

May God raise up for us other contributors of a like spirit !

6. Will our friends make a note of the arrangements for our next Valedictory Meeting? It will be held (D.V.) on the afternoon of Friday, October 10, at St. James's, Holloway. The address will be delivered by the Rev. Edward Stuart, M.A., Vicar of the parish, whose cousin, the daughter of the late highly esteemed Rev. T. Sandys, C.M.S. Missionary at Calcutta, is going forth as one of our party. Will our friends also pray for a special blessing on the arrangements?

7. We wish more could be done to interest factory workers in our Missions. Something has been done, and that successfully. We have before

us a letter from the wife of an 'Overlooker at a Mill in the North of England.' This good woman has kindled a lively interest among the work-people. The Vicar and his wife have most warmly encouraged the effort. A considerable sum has been raised among the factory workers, on the plan of contributing one shilling per annum. Besides this, a large number of pretty dolls, school bags, a scrap-book, etc., have been prepared by them as prizes for our Indian schools; and a thoroughly happy evening seems to have been spent, under the presidency of the Vicar, in collecting the cards, counting up the money (£18), and exhibiting the work which had been done during the last six months. How many of our large establishments, in which female labour is employed, would follow the example, if in each some kind friend, like the overlooker's wife, would lead the way!

8. We have received the following touching letter from Mrs. J. W. Pratt, our Association Secretary for London, E.C.:-

'I enclose a cheque for £10 for the Society. There is a special interest attaching to it.

'It should be entered as from "the late Mrs. E. Davies." She came on 1st January 1834 to be my grandmother's maid. She saw my father and mother married, and was present at the marriages of three of their four children, and at the baptism of my two children.

'She survived my grandmother and my father and mother, but completed fifty years in the one family on January 1, 1884.

'She was a ripe Christian, and loved to give of her means to the Master's service. The day before she died she told my sister that there was

£40, which she wished to be divided between the four Societies to which she subscribed. You will see that the enclosed cheque is in fulfilment of that desire. The others were C.M.S., Bible Society, and London City Mission. She literally fell asleep on the 22d of last March, and was laid to rest in my brother's pretty churchyard. The service was read by my two brothers, both of whom she had carried to their baptism.

"In the house of the Lord for ever" is the text my brother chose for her tombstone. Singularly appropriate, is it not? Fifty years in the family of an earthly master, and now for ever in the House of her Heavenly One."

May such zeal provoke very many!

9. Miss Hill, Wotton-under-Edge, Gloucestershire, offers to send to one of our Missionaries, on application, the *Church Missionary Gleaner* and the *Monthly Notes* of the British and Foreign Bible Society.

II.—THERE: *Foreign Items.*

I. *North India Missions.*

Calcutta.—At the monthly Missionary Conference on May 12 an interesting paper was read by Dr. Phillips of Midnapore on the 'Qualifica-

tions needed for the Foreign Mission Field.' Among these he enumerated Self-abnegation, Love of the work, Hopefulness and expectation of success, Clear Views of the plan of salvation, a Firm Hold on the Divinity of our Lord, and the Desire to make the work a life-work. He also dwelt much on the necessity of Common Sense in a missionary of the Lord Jesus Christ.

Arndul.—Miss Mary Highton writes: 'You will rejoice with us that the Hindu (opposition) Girls' School is closed. Is not this an answer to prayer?'

Miss Mulvaney writes:—

'I must now tell you about another pupil, S.'s mother. From the first she has been such a bright, laughing pupil, that we called her the "frivolous woman," but she proves to be a very downright character, and is the first of our pupils who has committed a whole psalm to memory.

'One day we found her in great distress about her brother, so that I saw it right to give up our lesson, and go off with her to see him. It seems that, though I did not know of his existence before, he had listened from an inner room to our teaching on more than one occasion. For more than nine months past he has been in a state of religious melancholy. He had left home altogether four days previously to become a Faquir (a devotee), and after his relatives had spent hours in the dark going about in a cab, and searching all the cemeteries, they had found him on the tomb of his deceased Murshid (spiritual guide), who died two years ago.

'This was in a very out-of-the-way, jungly place, but as she was so anxious to take me, I went off at once with her, seized with a great longing to "make him hear," as the Hindustani people say. It is so evident that he must be feeling his sins, and seeking to work out his own salvation, that I long to point him to Christ. All the way, as I drove along, I was praying in my heart.

'The anxiety of his sister that I should go seemed to me a very decided tribute to the power of Christianity, which she evidently thought, almost in

spite of herself, was all that could help her brother now. He has taken some strange vow of silence, which, combined with another to lie flat and still, gave me a splendid opportunity. His large eyes were often fixed on me while I read and spoke and prayed. But he always closed them, as if anxious not to be caught in the act of looking at me, or rather of listening to me. It was indeed a weird and sad sight. He lay there in sun and rain, immovable for some twelve days, almost absolutely fasting. We sent the coachman that evening with Mr. Jani Ali, who spoke to him, but thought him too far gone from the fasting, etc., to be able to take in much. Again, Miss Van Heythuysen, Miss Martin, and Miss Cummings went one evening, but some bigoted bystanders would not permit them to say much. After about a week a great meeting was held there to endeavour to draw him away from the tomb of their late common master. The Ustani tells me that they consider it a disgrace that he should seem to imply that it was in accordance with any expressed wish of his. Since that his father-in-law has got him away by force, and is treating him roughly. However, he can extract no answer except a sign or (in writing) his determination that he shall never speak till the order comes from God for him to open his mouth.

'Oh that we may be more earnest in our share of this great work, supported and strengthened by you at home!'

Bhagulpur.—Mrs. Tonge writes to us, June 26, 1884, that her sister, Miss Butler, is very busy now that cholera has succeeded small-pox at Bhagulpur, and asks for herself and Miss Pinniger at this time special remembrance in prayer. She is encouraged in every part of her work, spiritual and medical, and is quite well, rarely having ever a headache, though the room was 87 degrees when she wrote, and has varied lately from 85 to 92 degrees.

II. *Punjab and Sindh Missions.*

Punjab.—Our readers may remember that the Punjab Ladies' Missionary Association have appointed a Committee for examining Native Bible-women and Workers. The Committee met on March 25, and reported that fifteen women passed: four in the first grade, six in the second, and five in the third. It is hoped that all lady missionaries in the Punjab will endeavour to induce their teachers to compete in one of the grades next year. The Examining Committee for 1885 consist of Miss Neave, Delhi; Mrs. Newton, Lodiana; Miss Wauton, Amritsar; Miss Keay, Lahore; and Miss Greenfield of Lodiana, who supplies papers containing the subjects for examination. We look on this plan with deep interest. We must not offer to the Lord that which costs us nothing. We must give Him of our best. And it is for our dear Master's glory that we should equip and prepare and train and test our Native workers as well as our Zenana missionaries. May God's blessing rest on the endeavour! We hope all our own missionaries will throw themselves heartily into the scheme.

Dera Ismail Khan.—The Committee have thankfully been enabled, at the urgent request of the Rev. W. and Mrs. Thwaites, C.M.S., to commence work at this large and important frontier station. Its population is composed of Mohammedans, Hindus, and Sikhs, and the language is Derawali, a corruption of Punjabi. In a very interesting letter, dated May 27, Mrs. Thwaites describes the remarkable openings here for successful work. We are only able to make the following extracts:—

'I found on my return to Dera Ismail Khan in December that my absence had done more than my presence, for many women whom I had tried uselessly to get access to before were now willing to receive my visits, and I set to work at once; and when, in February, I got the help of Emma Williams, our Bible-woman,

through whom I could make myself understood to the people, I found that there is no lack of houses where they will admit us, and in many instances beg and entreat us to go again quickly.

'We have carried these visits on ever since, and I think there can be no doubt that there is an open door in

the Dera Ismail Khan district, where, if we will, we can work amongst the women and girls.

'The house of the son of the Nawab of Tauk is only on the other side of our own garden wall, and I have long wished for admittance in vain. Now we are welcome visitors, and my husband and the young Nawab are becoming friends. They have even sent for me once or twice, and little courtesies are becoming less rare an occurrence, and I have even a promise of a return visit from the ladies some time; and though it has got little beyond friendly visits yet, still it is getting the wedge in a good way, where for years the doors were barred, and I feel very hopeful about the two nice wives and two or three growing daughters who are hidden inside those walls. Then we go to a village a mile

and a half from the Mission house, and here we really have made headway. They listen attentively, and like the singing, but I notice, as I have so often, that when the name of Jesus occurs they slink away as if the very sound of the name would harm them. Still there are many who hear us out, and we look upon "Doopserri" as our favourite place to visit; we always get a welcome, and often they come to see me. From ten till twelve every day I am glad to receive any one and doctor their babies, teach them to knit or sew, or talk to them, as the case may be. It is very difficult to get them to keep to these hours. The Doopserri people have learnt the fact that all are welcome then, but others will not come at the right time, and that is why I want help so much.'

Batala.—Miss Tucker writes (May 20):—

'To-day a new Zenana was added to the numerous ones open in Batala. I had happened to meet a Brahmin Bibi in a Mohammedan Zenana, and she had asked me to visit her. Of course I agreed to do so. The Hindus of Batala are shy of us, and it is much more difficult to get entrance among them than amongst Mohammedans. There is not indeed the same probability of an eager, warm, bigoted defence of a false religion, for the Hindus here, as a body, seem to me to be more careless about matters of faith than the followers of Islam.

'Though I have been so long in Batala, and visited so constantly, the large open square to which I went to-day was quite new to me. It had the appearance, so common among Hindu quarters here, of fallen gentility. One sees houses that must have been gay indeed in olden times, with richly carved doorways, lofty stories, many-coloured paintings outside, of flowers, fruits, trees, men, etc., now so shabby, dilapidated, and dirty,—the painting outside dimmed, the carving marred,

the rooms hung with cobwebs; and the inhabitants sunk in ignorance and superstition. In the new Zenana to which I went to-day I found a kindly welcome. I think that about fifty women and children must have gathered around me; the white old missionary was evidently rather an object of curiosity. I sat down amongst the Hindus, and we were very good friends. The likeness of our beloved Queen was first produced as a kind of introduction, Her Majesty being an object of considerable interest to her Oriental subjects. I like to tell them that the Sovereign of so many realms is a worshipper of God, and rests her hopes upon the Blessed Saviour whose blood was shed for sinners. Then followed the picture-parable of the Two Paths—the broad and the narrow—which gives opportunity both for practical lessons, and also for quotations from the Word of God. It seems very desirable that a missionary should be able to repeat some verses by heart, for occasionally, especially if many be present, reading is not patiently listened to. But, in

at least nineteen visits out of twenty, I think that one *can* read a portion of the Scriptures, and one never feels so satisfied as when an interested hearing has been given to *that*.

'In all the little crowd around me to-day I found not one who could read! For years we have been wishing for a *Hindu* school, but at present we are not able to start one for want of any educated Hindu woman who could collect the children, and let us instruct them in the Christian religion. Miss Hørnle and I have the same difficulty about the Mihtars, the despised class of sweepers, who are at the very other end of the social scale from the Brahmins. These poor people

receive a missionary gladly, but they cannot be introduced into a school for Mohammedans or Hindus, or they would empty them of other children. We cannot even ask our Bible-women to visit the Mihtars' quarters (they are not suffered to live inside the city walls) lest a native Christian going amongst Mihtars should have Zenanas closed against her! However, happily, we Europeans can go where we please, or rather, wherever the Lord sends us. When I was asked in a Zenana why I visited Mihtars, I let the inquirer know that these poor people had a right to hear the glad tidings too.'

III. South India Missions.

As this Number of our Magazine contains full reports from many of our South India Stations, we have little to add in this place regarding this branch of our work.

Palamcottah.—We are thankful to announce Miss Macdonald's safe return. She arrived on Monday, June 9, and in an interesting letter, dated June 12th, she says:—

'I think Miss Ling has done wonders to keep on the school-work amidst all the troubles and anxieties she has had. . . . All the testimony to dear Mrs. Lewis is most clear, among both heathen and Christian, and I feel sure that in ourselves, the Bible-women,

and the women of the place, great spiritual benefit will result. . . . The weather is extremely hot now, the monsoon not having come thoroughly on yet. The Bishop returns to-day from the Hills.'

Cottayam.—The Rev. W. J. Richards, C.M.S., has kindly sent us the following interesting statement:—

'About the beginning of this year a Nair woman, named Papi, came to Rev. C. A. Neve's bungalow, with her two sons, Nanu and Govinda, the elder being about fifteen years of age, and expressed her desire to be a Christian. It appears that her daughter had been learning in the Kongani Brahmin Girls' Caste School in Cottayam, and spoke of what she had learned to her mother, with this happy result. Mr. Neve

made efforts to get the girl herself to profess Christ, but she was not to be found.

'She had been "married," Nair-fashion, to some man, and had been hidden at Changanasheri, where Rev. O. Mamen was, till recently, the pastor.

'After much difficulty, and by means of the police, the girl was brought to Cottayam, but, contrary to all expect-

tation, when questioned before the Hindu magistrate, she declared her unwillingness to become a Christian.

'The mother, wearied and overtaxed by the mental strain and anxiety as to the whereabouts of her daughter, and the forsaking of her ancestral gods and lifelong habits, has, for the present at least, gone out of her mind, and is in the lunatic asylum at Trevandrum.

'Mr. Neve, in a recent letter, tells me he has visited Trevandrum. He says :—

"The Nair woman is still in the asylum. Her two sons are with us, and are very good boys, and I hope will grow up to be good useful Chris-

tian men. I went to Trevandrum at Easter, to take the English services, as the chaplain is away, and took Nanu with me, so he had an opportunity of seeing his mother. I fear her mental state is not likely to improve much, and we have heard no more about her daughter, Kunnyu."

'Surely this poor mother and the daughter, gone back from Christ, let us hope, only for a time, need our prayers. "How hard it is for 'a Hindu of good caste' to enter into the kingdom of heaven." Meanwhile, this is the blade, then the ear, after that the full corn in the ear.'

IV. *China.*

Foochow.—The Rev. R. W. Stewart and Mrs. Stewart arrived safely in England on the 22d July, and bring encouraging and hopeful reports of Miss Gough and her work. Already she has passed an examination in the language, which Mr. Stewart and Mr. Lloyd kindly conducted.

Friends who are kindly preparing gifts for the Foochow Mission will perhaps be glad of the following suggestions received in a letter from Miss Gough, dated June 18, 1884 :—

'Flannel is always acceptable to the women, and coloured is much more suitable for them than white. They can make good use of remnants of print, etc., in making clothes for their children, and though they are specially fond of *bright* colours, yet anything

dark is also useful. Needles, scissors, and good lead pencils are much prized by the women. I have just mentioned a few things which occurred to me. I have no doubt there are many other little things which would also be appreciated by them.'

Parcels for Foochow sent to MISS COCKLE, 5 *Maresfield Gardens, Hampstead, N.W.*, before or during September, will be forwarded this autumn.

The Girls' Union.



It is impossible to mention the Girls' Union without being reminded of our gifted and devoted friend, Miss H. Lloyd, now asleep in Jesus, whose special scheme it was to organise the young girls of England for the purpose of assisting the work of the Society among their Indian sisters.

The subject of the Girls' Union was very carefully discussed at the recent Conference held at Hampstead in May. The importance of

Prayer, as the very first and greatest factor in this work, was much dwelt upon, and more earnestly than ever do we solicit the constant prayers of every Christian girl for the advancement of God's work in India. Various useful suggestions as to the method of working up Girls' Schools were made by some of the Association Secretaries. It was generally felt that, now Miss Lloyd has been taken from us, we must look both to the Association and to the Local Secretaries to take up this branch of the work warmly, as its success depends on their joint efforts. Each Association Secretary should encourage her Local Secretaries to find out the schools in their respective districts, and to endeavour to gain the consent of each Lady Principal to having an address given in her school, either by the deputation who would come to the town or neighbourhood for the General Annual Meeting, or by some other lady qualified to speak of the work. The Association Secretaries might very often undertake these addresses themselves, certainly in the first instance, thereby saving much expense to the Society. An Association Secretary who carefully follows the progress of the Mission in India, as shown by the accounts in the Magazine and from the copied letters of our Missionaries, ought to be fully competent to give such an address, narrating the general outlines and principal features of the work.

Most Lady Principals would welcome the opportunity of giving the pupils such interesting knowledge of woman's own work in the Mission field. If the Local Secretary did not feel equal to the work of appealing to the heads of the different schools for assistance, and for permission to introduce the subject, the Association Secretary might undertake this, having previously received from the Local Secretary a list of the schools in her district, with the names of the Principals. This might especially be done in large towns, where there would be many schools to visit.

There are various ways in which practical help might be given by the girls, and these depend greatly on the willingness of the Lady Principal to encourage Missionary work in her school. Of course the consent of every Head of a school should be obtained before asking for anything to be done, such as collecting, etc., but permission will seldom be refused if an assurance is given that the means will simply be suggested and the girls left to come forward of their own free will. We have already spoken of the importance of *Prayer*, and every lady giving an address would do well to impress this point on her audience, whether old or young. Without prayer all other efforts will be useless. *Collecting Cards* of different kinds can be offered, and, when taken, some simple rules to ensure their being duly returned to the Local Treasurer might be suggested, such as their

being sent in to the Lady Principal two or three times in the year, possibly at the beginning of each new term ; the various amounts being registered, and the cards returned or replaced. Where the Lady Principal is willing, each school might form itself into a separate centre, with the Principal or one of the other governesses as President and Treasurer, and one of the senior girls as Secretary. Very often one evening or afternoon in the week will be set aside for Missionary *Work*, when prepared work for the schools, small work-bags, and native garments, may be made up, and dolls dressed, or work done for a local sale, if there be one. In some cases sales in the schoolroom have been allowed, to which the friends of the Principal and of the girls were invited, resulting in a contribution of several pounds annually. On the working day an interesting book, or some of the copied letters from our Indian missionaries, might be read aloud.

As before said, very much will depend on the feelings of the Lady Principal, and the discretion of the Local Secretary or of the deputation must be relied on to act judiciously according to circumstances. In any case, it will be desirable for the Local Secretary to make a point of visiting each school at least once a term, to have a little friendly talk with the Principal, and, whenever possible, with the girls also, to encourage and stimulate their efforts. It would be also a good plan to suggest that a short meeting for prayer should be held in each school once a term ; this might perhaps be when the money is paid in, and the Local Secretary might make that the occasion of her visit, and take part in the proceedings.

Any girls leaving school should be asked for their home address, that the Local Secretary may introduce her to the Secretary there. In this way a girl's interest would be kept up, and she might be led to become a valued helper in her own neighbourhood.

We can never lose sight of the fact that all our future workers at home and our missionaries in India will be drawn from the ranks of those who are now school-girls, and that our efforts made to interest these now may, by God's blessing, be the means of leading some of them to consecrate their after lives to His service in the Mission field. How great then is the importance of finding and using the very best means by which to attract their warm-hearted interest in our work of love for the Saviour. May God's blessing rest on our efforts, and may the Divine Spirit of wisdom teach the most inexperienced workers, and lead them to speak and act so as best to advance the honour and glory of our heavenly Father !

L.

Praise and Prayer.



RAISE that a worker has been raised up to fill Miss Norman's place at Peshawur.

2. That interest in our work is so quickly spreading in Australia and Canada.

3. That the Hindu (opposition) Girls' School at Arndul has been closed (p. 273).

PRAYER.

1. For guidance in, and blessing on, the continuance of Christian work at Arndul (p. 273).

2. That our missionaries at Bhagulpur may be kept in health and prospered in their work (p. 274).

3. For Papi and Kunnyu, Cottayam (p. 276).

4. That our young missionaries about to sail in October may be in the interval made more and more 'meet for the Master's use:' that the valedictory services may be 'times of refreshing' indeed: and that the leisure of the voyage may be usefully employed as opportunity offers.

Notices of Books.

A Short History of Christian Missions. By GEORGE SMITH, LL.D.
Edinburgh: 1884.

THIS little half-crown book should be in the hands of all lovers of Missions. It contains an accurate and appreciative summary of modern missionary enterprise all over the world. Such a book has long been wanted. It is scholarly and sober; but it is also startling. It ought to brace Missionary effort, to stimulate amazingly Praise and Prayer regarding it. We are glad to see that it speaks in terms of well-deserved praise of the *Church Missionary Intelligencer*, and we hope that in its next issue it will give the C.E.Z.M.S. a place in its list of British Missionary Associations. May the Lord richly bless this useful able little volume!

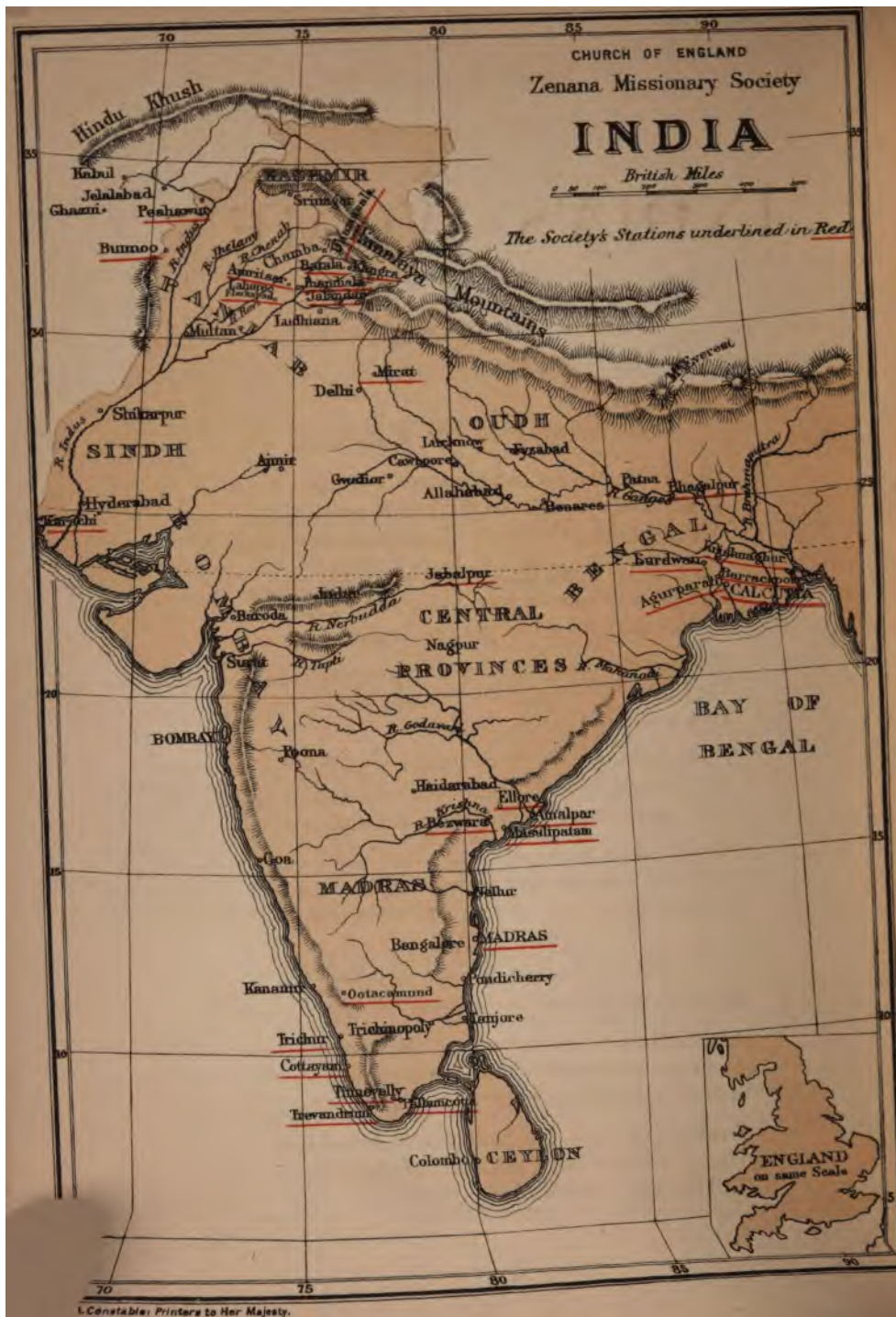
Notices to Correspondents, etc.

* * * *All Communications, Contributions, Books for Review, etc. etc., are to be addressed to The Secretary, Publications Committee, 9 Salisbury Square, Fleet Street, London, E.C.*

* * * *Correspondents will kindly note that the Magazine being the official organ of the Society, all accepted contributions are, by our Constitution, subject to the revision of the Publications Sub-Committee.*

* * * *Contributors are requested to write clearly on foolscap paper, on one side only of the leaf, and to keep a copy for their own use.*

* * * *Addendum to REPORT (page 46, 'Contributions from Working Parties'). 'Nine pounds' worth of additional work received from Mrs. Porter, St. Barnabas, Holloway.'*



INDIA'S WOMEN.

VOL. IV.

NOVEMBER—DECEMBER 1884.

NO. 24.

'Deliverance to the Captives.'

* **A** CROSS the ocean wide a cry is borne,
The weeping of a thousand captive ones,
Who long, long time their prison-chains have worn.

Their fetters firmly linked, fast bound are they,
Daughters of sorrow, prisoners without hope ;—
In their dark lot shines not one brighter ray.

Weighed down and crushed with long captivity,
They have but strength for that one wailing cry,
They look not through the dark for liberty.

Their chains are forged of ignorance and sin.
Ah ! who shall break them ? who with flood of light
Shall pierce the mists of dreariness within ?

For oh ! their hearts are weary, dull, and cold,
And need they stronger power than ours can be
To bring them hope, and light to them unfold.

Yet One who came long centuries gone by
To preach deliverance to captive souls,
He hears the anguish of the prisoners' cry.

And as *He* rose triumphant o'er the grave,
And from the bonds of death hath set *us* free,
So shall *He* hear *their* cry, and, hearing, save.

Prisoners no more, but ransomed ones and free,
Their cry shall change into one song of praise
To *Him* who turneth their captivity !


G. M. P.

The Women of Scripture.

By the Rev. J. E. Sampson, Vicar of Barrow-on-Humber, Lincolnshire.

XIX.—THE DAUGHTERS OF SHALLUM.

NEHEMIAH III. 12.

OMMENTATORS generally assume that these ladies did not actually engage in the manual labour with which the record of their work is associated. Their father was a man of high rank, 'the ruler of the half part of Jerusalem,' and they suppose women of a position so lofty would not stoop to handle the tools of the workman.

Their assumption may be correct. I do not care to dispute it. Only I observe that it is not suggested by the terms in which their service is recorded. The returned Israelites were rebuilding the ruined walls of their ancient city. They had come up from their seventy years' captivity to the 'city of their fathers' sepulchres,' 'the city of God,' associated with many memories of the past, with many promises of the future.

Though but the building of walls and gates, it was 'a great work.' It was carried on with prayer and watching. Israel's noblest sons took part in it. The part which each family took is written in the Book. Men of high degree and men of low degree all united. But only in one case are women mentioned. 'Shallum, the son of Halohesh, the ruler of the half part of Jerusalem, he and his daughters.'

If it be so that they were but contributors, that they gave but of their money, they are entered as workers. They who toil in the heated Zenanas are labourers in the service of God. Those who send them are labourers too. It is but one work. We serve one Master. Happy the father whose heart and hand are in the work of the Lord; and doubly happy when it is recorded also, 'he and his daughters'!

But though I will not dispute the supposition that these Hebrew ladies wrought only by their money-gifts, I will not adopt it. It may seem to us an indelicate, an unusual thing, for the daughters of the ruler to be so engaged. But the circumstances of the case were extraordinary. Nehemiah had wept over these broken-down walls. Artaxerxes had sent him expressly to restore them. 'The God of heaven' had called him to the work. Jerusalem is again to be reinstated.

All Israel is united. It is a willing, hearty, united service. 'I am doing a great work,' said Nehemiah. Men thought it little. They derided the wall-building. They tauntingly cried out, 'If a fox go up, he shall even break down their stone wall.' Ah! workers for God are accustomed to taunts. But the taunters of the workers are the enemies of the Master.

Perhaps Shallum had no sons. Nothing at least is said of them. But he 'repaired,' 'he and his daughters.' Their zeal in this 'great work,' their eagerness to see it completed, their desire to encourage others by their example, constrained them to do what, under other conditions, would be unwomanly. 'Shallum repaired, he and his daughters.'

There was one family that 'repaired,' but it is said of them that 'their nobles put not their necks to the work.' At any rate the daughters of Shallum were a rebuke to them. They were women, and nobles too, yet they repaired.

A great work asks for many helpers. Male and female have their parts. 'Their sons and their daughters shall prophesy.' Ours is a great work. We are building the city of God. We are hewing out stones and shaping them, and setting them each in his place. This is God's work, the Spirit's. It is ours also. 'He and his daughters repaired.'

And each one in his place. It was not scrambling work, each where he chose to be, but all in order. 'Order is Heaven's first law.' Let there be no contention who shall be chief, but let us 'put our necks' to the work as He calls us to it.

The work may be rough and difficult, but it is the work of God. This makes hard work easy. When He works in us, and by us, He holds us up. He gives us skill and power. The weak then are strong. A woman's hand of faith may take 'the workman's hammer.' A village youth may slay the giant man of war. And when the work was great, and 'they had a mind to work,' and the work was for the Lord, the women could not be restrained, Shallum wrought, 'he and his daughters.'

Sowing and Reaping, or Labour in the Field.

'The Lord hath been mindful of us : He will bless us.'—PSALM CXV. 12.



WITH this Number we complete our annual review of the several stations of the Society ; and we are sure that, if our readers will turn back to our previous issues, and take, as it were, a bird's-eye view of the six 'Sowing and Reaping' articles in this new volume, they will feel, with us, that there is much call for praise. Our reports, we have the best reason to know, are read and prayed over in many Christian homes. We suggest, therefore, in closing this series of articles, the words of the heading as the utterance of our readers, 'The Lord hath been mindful of us : He will bless us.'

We begin with Palamcottah. This station has been so much before our friends in connection with the removal of Mrs. Lewis that no prefatory remarks are needed. Ere this year has expired we hope our staff here will be reinforced by the arrival of Miss Hodge, who will be warmly welcomed by our three sisters already at the station, Miss Macdonald, Miss Ling, and Miss Askwith.

PALAMCOTTAH (TINNEVELLY).

MISS MACDONALD'S REPORT.

'The work is increasing and spreading. Bible-women number 22, 13 supported from friends in England, and 9 through friends in Australia. Of these, 9 are out in villages and towns in the district of Tinnevely, and 13 are within four and five miles' radius of this place. They vary in age from twenty-two to fifty. Where a woman is to be settled in an out-station we like her husband to have employment and to be settled in the same place if possible, where often they are the only Christians; or perhaps a school-master and mistress, and their children, in the midst of heathen; and in such cases their pay is not so high as of those Bible-women who are widows.

'We have 8 widows, and these are chiefly working nearer us. The number of houses each woman visits in the week is about twenty; some have many more houses and not so many learners, as in some of the out-villages the women like to hear but do not care to learn. A visit to one or two of the out-stations is paid each month; the journey is done in bullock bandy, and where there is a vacant bungalow the visit is prolonged sometimes for a week.

'Since returning we have had a bitter disappointment in the case of an elderly woman who had been often visited by Christenel. Her words to me were, "She had heard the Ammal's teaching for three years, but now she must leave her own bad way and join the good, for she thought she would soon die." Just before dear Mrs. Lewis was taken from us, she *me to see her in Tinnevely, and told*

her desire to become a Christian. Her affairs were inquired into, the Bishop saw her and questioned her, and she seemed most sincere. While matters were in this state she went suddenly to Streevigundum, and we thought her desires were only words; but last month she appeared again, and asked us to take a house for her near us, which we did, and she came daily to visit us, and hear of Jesus, going also with some of the Christian women to church. Her relatives from the town of Tinnevely used to come in and try to force her away, and also to frighten her. We then decided, after consulting the Bishop, that her baptism should take place as soon as possible, for she has faith, though not much knowledge, and cannot read. On Sunday it was arranged she should be baptized; the Friday before I told her, and she seemed quite willing, but very much frightened. Her relatives had been again, and worried her; we told her she could stay here, but that was not convenient for her food and cooking arrangements. She was far from well, just from fright, and on Saturday she did not come to see us, but we heard of her, and that a Christian woman who had been very kind to her was with her. The next morning, Sunday, our bandy-man, whose house is near hers, told us that she had gone to Tinnevely; her friends had taken her in a bandy. That day I saw the Christian woman, and she says the old woman intends coming back in ten days, and has left some of her things; but I fear they have quieted her mind

with that promise, but do not intend to give her the chance of getting away again. She has wealth, and hence most of the trouble. But, thanks be to God, "He knoweth them that are His," and He will keep His own. If we were to hear of her death, we should be sure she trusted in Jesus as her Saviour, and He will not forsake her, nor be less her Saviour now.'

NOTES FROM JOURNAL.

'June 9th.—Palamcottah once more; Oh how hot! No water in the vikals; all dry! Miss Ling and I together at Mrs. Trember's. Visited dear Mrs. Lewis's grave. Oh that the Lord would come and restore all things!

'10th.—Went with Miss Ling to Tinnevely, saw the house and school. I have not lived here, so I cannot feel about this place anything but grief, and long to be away.

'12th.—Engaged a new Bible-woman on a month's trial, Pakkiam, for the Misses Leslie.

'14th.—The Bible-women from near places came as usual; we had reading and prayer, but not our dear, dear friend with us. Yesudial is ill with small-pox; went to see her, fanning her with fresh green leaves.

'16th, Monday.—Began a drawing-class with the elder girls in Miss Ling's school. There were 16 of them to-day, so nice and happy-looking. Went with Nyama Pakkiam to some of her houses. Talking of Mrs. Lewis always brings forward the subject of faith in the resurrection with Christ and of His coming again.

'18th.—Moved into our house in the Fort, not far from where we were when I left in April 1883. May God our Father bless us here, and make us a blessing in our coming in and going out, for His Name's sake, and give dear Miss Ling a rich reward for the sacrifice of her own will, as her heart is sore at leaving Tinnevely, but we do hope to use the house there very much.

'20th.—Lutchmei's mother and another woman came to see us. Seeing

me in a mirror, she exclaimed, "Oh, has your sister come too?" but by my moving she saw herself, and then her hand was before her mouth.

'22nd.—Lutchmei, her mother, and another woman came to see us; they were much delighted that we had come so near to them. But our looking-glasses were their great astonishment and delight.

'26th.—Visited Kytai to-day, partly by train and partly bullock bandy. Amieel was there and her husband Michael, who is a catechist in the same place. After a slight repast in the school-room, visited 14 houses and found in them 12 learners. One woman seemed to have the true light and joy shining in her eyes; she read in St. Luke's Gospel, and seemed so happy.

'27th.—Pakkiam, Pertie, begins well—8 houses.

'July 1st.—Anniversary of Miss Ling's school: 40 women there, the present Thasildar's wife and children, and the old Thasildar's sister, and a great many nice women. God bless the school! Miss Ling spoke so well in Tamil to them.

'9th.—The women from the districts came in. The large meeting in the church took place. At our meeting there were 13 Bible-women, the others from various reasons could not come then, but at the next meeting in January all hope to be present. First a hymn; Thengamoottoo prayed; then first Yeovannal, second Moot-tamai, third Savarayagan, fourth Hannah Tai, spoke of their special work in the towns where they lived. Read Ps. cxxvi. Hints for ourselves. First witnesses for God. Light in darkness. To speak for God's glory. To pray for each other. Miss Ling prayed. All the women received a bag, the present of an Australian lady, and other things, such as books, etc., necessary for their work.

'14th.—Went to Sattankulum. Thengamoottoo met me, and we visited all the houses that were ready—

seven or eight, owing to a religious festival, were shut to us. Ten houses were visited, and 12 learners. Many read in First Book, two read very well in the New Testaments that had been given them, and four more in portions not so well. Gave each learner a bag with a text of Mrs. Grimké's. Asked leave to go to Madura, a daughter ill there.

'18th.—Visit from Tai, her newly-married sister, and their grandmother. Delighted with our lighted-up room, the mirror, where the old woman thought a number of other women had come also. This mirror is a piece of furniture the landlord of the house asked to be allowed to leave in the house. When they came I was sing-

ing "Ruth," and of course they heard the history of Ruth, and again the song. Gave the bride a book and a print skirt.

'20th, Sunday.—Ten of my former children have come willingly to-day to Sunday-school, as before I went away, so that is begun again. God bless the children!

'22d.—Puthaputy. Went to R.'s house, and there, at the time when cholera was so bad, they lost three lives—as they say, so unconcernedly—the two old ladies, and a young wife, whose baby boy I saw, and whom she had so proudly shown me when I was here before.

'MARY MACDONALD.

'July 29th, 1884.'

It will be remembered that in Mrs. Lewis's last report she wrote, 'We are now living in the town of Tinnevely;' but on her removal the question of residence had to be again taken into consideration; and at the very earnest wish of most trusted friends, it was felt to be a matter of duty to return for the present to Palamcottah as the place of residence, retaining, however, the house in Tinnevely as the centre of work.

MISS LING'S REPORT.

'The end of the old year and the beginning of the new was a very sad time here on account of the cholera. It raged alike among Christians and heathen, in towns and villages; it entered the homes of many where we taught and carried off the inmates. One of our Bible-women died of it, and another who had been in our employ shortly before was also taken, and last of all dear Mrs. Lewis, who had kept on visiting just the same through it all, was attacked, and you know with what result. Then the husband of my school-mistress died. Through all this time I was kept well, and wonderfully helped and strengthened from above. Kind missionary friends did everything for me that it was possible to do, and with some of them I made my home till Miss Macdonald's return. After Mrs. Lewis's death I

tried as far as possible to carry on the work just as it had been before.

'Mrs. Lewis had visited up all the out-stations, with the exception of two, just before Christmas, and to those two I went with Miss Askwith in March. I went constantly with the Bible-women in and around Palamcottah and Tinnevely, as well as to the school twice a week.

'Then came the hot weather, and we went to enjoy the house on the Pulneys which Mrs. Lewis had been so largely instrumental in raising. It is indeed a boon, and we most heartily thank all kind friends who contributed towards it.

'Two days after my return I had the pleasure of welcoming Miss Macdonald back from Australia, and in a week or two we were once more in a home of our own in Palamcottah, and

the work going on as before, but our dear friend and mother no longer with us.

'With regard to the school about which I wrote that I had started with three pupils, it now numbers sixteen. But I have been obliged to reduce the fees from 1 rupee per mensem to 2, 4, 6, and 8 annas respectively, according to the different classes. Besides the usual subjects, they learn English, fancy needlework, and singing, and Miss Macdonald has just begun to teach them drawing.

'The children vary in age from six to fourteen, and are on the whole very good, and I have grown very fond of them. In Scripture the Third Standard girls are learning the texts of the Irish Church Mission, and are reading St. Luke's Gospel and the Old Testament stories; the Second Standard read the New Testament stories and learn Catechism; the First Standard, Catechism and hymns. At first they had not the slightest idea of singing, and even now their voices are not very melodious or true, but they thoroughly enjoy it, and have learned a great many of the hymns little English children delight in, though they sing them in their own language. These are, "Shall we gather at the river?" "Jesus loves me," "Who-soever will," "The home over there," etc. They also sing Tamil lyrics.

'Though we have had our sad we have had also our festive days. Just a week before dear Mrs. Lewis was taken, the father of two of my little pupils asked leave to invite all the children's fathers, and other leading native gentlemen of Tinnevely, to our house to present us with an address of welcome. Though we did not altogether care for it we could not exactly refuse. Everything was done in true native style: music, decorations, and the whole programme; but that day we were guests in our own house, and we had to submit, for we believed the motive was kind. It was like the last public tribute, though she needed none, to dear Mrs. Lewis's long and faithful years of service in that town.

'Then the other day, 1st July, the anniversary of the opening of the school, we invited all the children's mothers and others of our Zenana pupils to the school to see a magic lantern, and be present at a distribution of dolls and prizes to the pupils of the school. We had a gathering of between forty and fifty women, not including the children; and this being the first time we have ever tried anything of this kind in Tinnevely, we were very gratified to see such a number. The house was decorated with flags and Chinese lanterns to give it a festive appearance, and the children sang hymns and lyrics.

'With regard to the Bible-woman work, it goes on much the same as before.

'One Bible-woman has retired, and gone to live with her children in Madras, as they needed her. Another, as I mentioned before, died of cholera on Christmas eve. Their places have been filled, one new village has been opened out, and a second Bible-woman placed in one large and important town where there was but one before.

'I will let extracts from their journals speak for them.

'Annie, the Bible-woman at Ponagoody, about nine miles from Palamcottah, writes:—

"*February 1884.*—On Monday I went to the village of Ponagoody, and read 2 Peter iii., first eight verses. I told them how the Second Coming of Christ is delayed in order that the unconverted may be converted, and spoke about the parable of the fig-tree, that the servant pleaded for when the Master gave orders to cut it down. I showed the meaning of it to be that the Saviour, like that servant, intercedes with God the Father for us. I also said the reason why God had placed us in this world was that we may believe in the Saviour and walk in the right way.

"Another day, when I went to the same village, after hearing the women and girls who learn say their lessons, \

saw ten women together spinning cotton. I went and read and spoke to them about the miracle of Christ feeding 5000 people with five loaves and two fishes. Then one woman who has learned to read with me said, 'Yes; in my heathen First Book also it says that there is one God, and heaven, and hell. And I confess in reading it that what the Bible-woman says is true. When we all bathed, and went to the temple of the goddess Onenarmulli Ammon and other places, and worshipped, though I had made eyes, nose, and mouth to the idol, I knew it was no use, and I did not worship it.' I answered, 'May God open the eyes of your understanding more and more!'

"On Monday, 18th, I spoke about the Sabbath to one of the women who learns with me, because the previous day she had come selling oil. I told her that on that day we must leave off all that kind of work and attend to the concerns of our souls. She is the native doctor's wife. One of my pupils has read entirely through the New Testament and the Psalms, and asks if you will send her another book to read."

'Jovanal, who teaches in Tinnevely, writes:—

"February 28th.—I went to the Police Inspector's house, and Munammal there, who is very ill, on seeing me, said that she was very weak, and asked me to sit by her and pray with her. So, sitting by her, I read that portion from the *Loving Call* which says we may confidently approach the Saviour in prayer; and kneeling by her bed I offered up a prayer for her. Afterwards I repeated several texts to the sick girl, and said to Sornam she ought to read to her sister-in-law. She agreed that reading good books would be more profitable than vain conversation, and promised she would do so in future. These are the girls who wrote home by Miss Macdonald to the ladies in England last year." About another of her pupils, Parvathy, Jovanal writes:—

"When I went to her house the people there told me that a relative of hers had just died, and on his death-bed had worn the sacred cloth, dyed a peculiar brown colour, such as ascetics wear, and he was always meditating about Siva. They asked me, 'Cannot we obtain heaven this way?' 'If a coloured cloth like that could secure us heaven, what hindrance is there,' I asked, 'to all the men in the world going there?' Parvathy added, 'No; there is no use in that, it is very clear.' Then looking at her pitifully, I said, 'How is it that you have not as yet taken hold of the good Saviour, about whom we teach, though you have read the Testament from the beginning of Matthew and are about to finish Hebrews?' 'What you say,' said she, 'is true, but when I take up the Bible I begin to feel sleepy; what shall I do?' I replied, 'To get the true wisdom our own strength is not sufficient. Satan is strong enough to bring upon us severe temptations, and prayer is necessary to overcome him.' 'Will Satan,' she asked me, 'run away from us if we offer up that prayer that Mrs. Lewis gave me?' Then I explained to her the difference between the prayer of the Pharisee and the publican, and said our prayers should be like that of the latter."

'Yundial, the Bible-woman in Palamcottah, writes:—

"March 17th.—While I was explaining from the *Pilgrim's Progress* how a sinner's burden is removed as soon as he approaches the cross of Christ, Thungum said, 'It is impossible to continue steadfast, however resolute one's determination be regarding the Saviour, as long as one remains in this darkness.' Her mother said, 'You had better embrace the religion of your ladies.' 'Oh!' she replied, 'how thankful I should be if a good time came to me like that. I long for that hour more than Zacchæus did when he waited on the sycamore tree to see the Saviour.' I advised and comforted her, relating how Simeon eagerly

waited to see the Redeemer, and did at last see Him and rejoiced."

'The girl here referred to has just been married to a heathen man, and the Bible-woman is ill with small-pox.

'Thus you see the seed is in some instances taking root, we trust and believe; in others the devil seems to pluck it away before ever it reaches their hearts; and in others again the ground is hard and stony, or care and riches choke it.

'I must not conclude without thanking all the kind friends who sent us dolls and presents, as rewards or gifts for our pupils, great and small. If they only knew how these little things

lubricate the machinery, I think we should have even more.

'We ask for your continued support, but above everything for your prayers, that we, with dear Mrs. Lewis's bright example ever before us, may strive day by day to follow her more closely, even as she followed Christ. And for our native helpers, that they with us may labour to bring to perfection, with God's blessing, the seed she sowed; that we may all at last, both those who sowed and those who reaped, rejoice together in the presence of our Lord.

'CATHERINE F. LING.

'29th July 1884.'

Our readers will be interested to hear that dear Mrs. Lewis's 'Home of Rest' in the Pulneys is proving of great value. It contains two large bedrooms and four dressing-rooms, so that four missionaries can be there at once quite comfortably, and six if necessary. The Tinnevely (district) workers go in April and May, the Madras and Trichur ladies in June and July, when heat is greatest at their respective stations. When not used the house can be let to pay expenses.

Sarah Tucker Institution.

Before presenting Miss Askwith's report, we must remind our readers of the important work she has in hand. Miss Askwith assists Mr. and Mrs. Harcourt of the C.M.S. in the work of the Sarah Tucker Institution belonging to that Society. The Institution itself is for the training of school-mistresses, and is occupied by no less than 135 young women. In connection with it are 55 branch schools, with upwards of 1400 pupils, of whom a large proportion are the children of Brahmins. Miss Askwith's valuable help we have reason to know is highly appreciated by the authorities of the Institution. These remarks will, we trust, give special interest to the following report, the last paragraph of which we beg our readers to notice.

MISS ASKWITH'S REPORT.

'In December our older girls in the Normal School went through the Government examinations. I was not able to help Mr. Harcourt much at this time, as Miss Ling was with me, suffering from a bad attack of jaundice; but on the one occasion when I did see

them at work, I was much pleased to notice that all the girls stood up before beginning the paper, and putting their hands before their faces, asked God's blessing, each girl for herself. These people do know the reality and power of prayer even when they are quite

young. The result of these examinations was made known in January. Out of eight who went up for the Middle School, six passed, one first class, three second class, and two third class. The head girl, Mary Peter, was highest in the Madras Presidency. In the Special Upper Primary 33 went up, and 26 passed; 18 first class, and 8 second. The average is not quite so good as last year, the examination being a little stiffer; but the S. T. I. compares very favourably with all the other institutions and colleges.

'At the beginning of the year Mr. Harcourt handed over to me more of the Normal training of the girls, and every day I superintend the students in turn, one each day, while giving a lesson to a class of girls; and afterwards I criticise and tell her the faults and good points in her teaching. In this I find the training I had in the Home and Colonial College in London a very great help to me. English lessons I also give daily, and superintend the sewing of the little girls in an afternoon. To the first class girls I am also now teaching knitting. This they like very much, and are anxious to learn to knit stockings. The teachers also come to me on Saturdays for knitting.

'On Sundays I am now taking Revelation with the first class of girls, and Romans in the teachers' Bible class. Both classes are much interested in their lessons, and I find the preparation of them a great help and blessing to myself.

'A little heathen girl, who was brought into the Institution a year and a half ago, was baptized, by her own request, last month, by the name of Tai Elizabeth Steeple Ashton. The first name, Tai, means "Mother;" it was her name before her baptism. She is a dear little thing, and seems quite to understand she is "God's little girl now." She is supported by a lady in England.

'Since my last report two more ladies have kindly sent money for the support

of two little girls in the Institution. As it is C.M.S. work, it is acknowledged in Mr. Harcourt's annual report.

'When Mr. Harcourt is not in the district visiting schools, I take the branch schools in and near Palamcottah and Tinnevely in the morning from seven to ten. I examine the children in all their lessons, Scripture and sewing, and generally give a little new lesson in the Bible before I leave. All taught in the branch schools, with a very few exceptions, are little heathen children. We desire to lead these little ones into the right way while they are young, and bring them into the light, and I am sure God is greatly blessing our efforts. One little girl taught in the Ambassamudram School wishes to become a Christian, so Mr. Harcourt has sent her to the Nallur Boarding-School, to be taught and kept there, till we can bring her in here. And there are many others who in simple childish faith believe only in Jesus Christ.

'I mentioned last year how much we needed more money for these schools, and this year we shall be more in need still. The Government examinations are going on now, only seven months since last examination, instead of twelve. Consequently the schools are not ready, and the grants, on which we are obliged to depend so much for funds (not having help from Missionary Societies), are only a quarter of what they would have been at the end of the twelve months. This is a great loss, and Mr. Harcourt says he fears he must close more schools.

'This has been an exceptionally trying year. The cholera raging at the beginning closed all the schools for some weeks; soon afterwards came the hot weather, and now the examinations, when we are not nearly ready for them. But, though so much seems against us, how much more is for us! I feel as strongly as I have ever done what a blessing these schools are in the towns and villages where they are placed. They are undermining heathenism, and

by the power of God's Holy Spirit this will soon be clearly seen and felt.

'In February Miss Ling and I went for a few days into the district, she to see her Bible-women's work, and I to examine our schools. I examined six schools during the three days. One, a Brahmin school of 30 children, did particularly well in *all* their lessons, such bright, intelligent little things they are, and had been thoroughly well taught. Their Scripture lessons they knew very well. One girl from this school also wishes to be baptized, but is under her grandmother's care, who will not give her up. I saw the school Mr. Edgar supports at Jambur. The schoolroom, you will remember, was built by friends in Ripon. In this village the cholera had done sad work; 700, I heard, had been taken away. The school was much thinned; but I was glad that those who were there said their lessons particularly well, especially the Scripture, and the Ten Commandments. I have seen the master since then, and he tells me the numbers are full again, and the girls are working well. I also went to Shermadevie, to see the young woman I met at Courtallam, and the little school just opened there by our Society. I was received with all due honour. Miss Ling was also with me, and, to her delight, she found one of her old pupils. We first went to the school, a little place, with only seven children learning (now there are 18 or 20). Of course, they had not learned much, so I showed them a picture of Jesus blessing little children, and told them about it. Then we went to the young woman's house, and heard her read, which she did very nicely. Several other women gathered round, and I told them as well as I could the good news of salvation from John iii. 16. Some seemed much interested; others said if we gave them rice and cloths they would listen, so I told them we had brought them much better food and cloths than they knew of, and to this they listened very attentively. Then we visited Miss Ling's old pupil, and

talked to her too. After spending between two and three hours with them, we came away, leaving full instructions with the schoolmistress to get the school on as well as she could. Now it has been removed to a larger house, and each month two or three new pupils are added.

'I have now three schools belonging to the C.E.Z.M.S., which are entirely under my care; this one at Shermadevie, of entirely high-caste girls; the Melapalayam school, which Mr. Harcourt handed over to me at Christmas, and which is supported by the Ripon working party, where 30 little Mohammedan children are learning. I opened another school in April, in the Mohammedan quarter of Palamcottah, where I hoped Mohammedan children would be persuaded to come and learn, as I put a first-rate mistress there, and a Mohammedan, who is inclined towards Christianity, rented me his house for a schoolroom. At first the children came, but were soon taken away by some rough Mohammedan men; and the mistress has gathered 20 other children into the school, still hoping by and by to get the little Mohammedans. They are a most interesting people, but up to this time they have not been reached in Palamcottah. Mr. Hutchinson of Darlington very kindly sent me £5 last week, which I have put to my branch school fund. Our three schools take some keeping up.

'Besides these schools I have also three Bible-women belonging to our Society, supported by friends in England. Thangammal, supported by Miss Browne, is going on faithfully with her work in Melapalayam, and has now about 30 pupils, mostly Mohammedans, who gladly hear the Word of Life. In going among these women the Bible-woman has often great trouble, and even persecution, the men are so bitter against Christianity, and cannot bear to hear the name of Jesus. But the women gladly hear, so the Bible-woman goes to them when the men are away at work, and

often gathers quite a little company of women round her when she teaches the Gospel. Some of her pupils now read quite nicely.

'At the beginning of the year Miss Stokes sent me £5 for the support of a Bible-woman, and as at that time I was anxious to place a woman among the Brahmins in Palamcottah, I thought of placing her there, but could not meet with a suitable woman. The Brahmins will not allow a woman of low caste to enter their houses. Just at that time there seemed an opening among the Mohammedans in Palamcottah, so I placed a very nice woman, named Annamai, who had offered herself, among them, and the women received her most willingly, and her bright lessons cheered their monotonous lives. But soon the head-man changed his mind, and prevailed on all the others to forbid their wives learning, and though the Bible-woman went again and again, the doors were always shut against her. However, she was not left without work; in that part of the town are a great number of the Tailor caste, so she went among them, and they received her; and every day she goes and teaches the Bible to a great number of women. Nine only are learning to read, but when she gives the Bible lesson several gather round her. Last week, when I was visiting her pupils, a young Mohammedan woman came and asked me if she might learn. Of course, I was only too glad, and I trust this is the beginning of work among them.

'Besides these I have another Bible-woman working in a village about eight miles from here. Hers is an interesting story. A fortnight ago one of the native pastors came to see me, bringing with him a Bible-woman employed by Bishop Sargent, and a blind woman about twenty-two years old, asking me if I could help the latter to gain a livelihood. I asked her history, and it seems she was taught by the Bible-woman for some time, and about five or

six years ago became a Christian and was baptized; she has since been a most earnest and consistent Christian, though much persecuted by her parents and relatives. At last they became so enraged against her that they told her they would not have her in their house praying, or she would drive away all the devils! So she took refuge in the Bible-woman's house, where she was most kindly received, but she did not like to feel she was a burden there, as the Bible-woman has young children and is a delicate woman. She did what she could to help by fetching water, cleaning the house, and beating rice, but still she felt she was a burden, and went back to her father's house. Now they behaved worse than before to her, and even threatened her life, so the native pastor of the next village, who has also this village under his supervision, brought her in to me to see what could be done. I found out that besides household duties she had gone out with the Bible-woman teaching and singing to the people, and that they listened most attentively to her, and especially the little ones liked her to teach them; so this seemed to me just the thing she could do, and I proposed to take her as a Bible-woman, that she might tell of that Saviour "whom, having not seen, she loved,"—you could see that in her face. Poor thing, she was quite overcome by the happy thought that she could now support herself by doing the work she loved so much. I agreed with the Bible-woman she was to live with her, and go out with her to her work, and after arranging everything, Marial (that is the blind woman's name) asked me to pray with her before she went, as she felt it was a great work she was undertaking, so we all knelt down, and the native pastor led us in prayer. She is an active, intelligent, and independent woman, a happy exception to the generally helpless, ignorant, and incapable blind people of this country. The money Miss Cross and Mrs. Lodge sent me last year, which I have

kept for something special, will support her for some time.

'Last week a striking instance came to my notice of the good preparation our schools make for the Bible-women's work. In a house I visited in Palamcottah the Bible-woman brought up her pupil to read, and she read so fluently, I asked her if she had not learned before, thinking also I recognised the child's face, though I could not remember where I had seen it. I also asked her if she knew me. She said, "Yes; I saw you at Elangy when you came to see the school; I was learning in that school." Then I remembered, and I knew if she came from that school she would be sure to be well taught, for the mistress there is a true Christian, a good, conscientious, industrious woman. The Bible-woman seemed quite puzzled to know what to do with such an advanced pupil, for she had passed the third standard at school; but I soon removed her difficulty by telling the child that now she could read so well she could read the New Testament herself, and learn all about Jesus Christ, and that the Bible-woman should also teach her some pretty needlework. She was very pleased, and on Saturday I sent her a New Testament and a sampler to mark, and now she reads a chapter in the New Testament every day.

'Last November, Miss Ling, Miss Rose, and I, passed our final examination in Tamil, and felt fully rewarded for all the effort it had cost us in learning so difficult a language, when our kind examiner, Bishop Sargent, expressed himself satisfied with our progress.

'In January last God called away our very dear friend and fellow-missionary, Mrs. Lewis, to Himself. To ourselves and the Mission her loss is irreparable, but her death was so calm, peaceful, and triumphant, that we dare not wish her back. Her long life in India was spent entirely in the service

of the Saviour she loved, and her great desire was to go to Him. She has left a bright example behind her, and it is our desire to follow her as she followed Christ.

'I must close my report by thanking all the kind friends who sent me out the two boxes of beautiful presents for the children of the branch school. The one from Ripon reached me just before Christmas, and the one from Miss Cockle a little later. The dolls, work-bags, etc., have been of the greatest use to me as prizes in the different schools. These little acts of kindness not only encourage the children to come regularly to school, but also help them to realise that we love them and really wish to do them good. When I give the presents to the children I always tell them where they are come from, and the little eyes sparkle as they hear of the kind ladies and children in England, and they always ask me to send many salaams to them.

'Will all who are interested in our work, and are working with us, pray especially that God's Holy Spirit may be poured out upon this people, that He may convince them of sin, and their need of a Saviour, and then reveal Jesus to them as their Saviour? This is what we want,—*the power of the Holy Ghost.*

'ANNE JANE ASKWITH.

'PALAMCOTTAH, July 21st, 1884.

'P.S.—After writing and sending off my report, a very kind letter came to me from a lady in England, Miss Knox, sending me £6 to re-open one of our closed schools, with a promise to support it annually. I have engaged an excellent mistress to re-open a school in Tinnevely, in a thickly populated quarter, on the 15th of this month (August). Miss Knox is also most kindly sending me dolls and work-bags for the children, and pictures for the school.
A. J. A.'

NORTH TINNEVELLY.

SACHEAPURAM.

We ask our friends to read carefully Mrs. Kearns's report. It is worth studying. There is about it a tone of reality, humility, and expectancy for which we may be thankful. It seems to set forth honest work, such as God *can* bless. But our readers must judge for themselves. Mrs. Kearns's work lies, our readers will remember, in the same district in which Ragland, Meadows, and Fenn itinerated. It was in a small house at Sevakasi that Ragland died, and there is his grave and monument.

MRS. KEARNS'S REPORT.

'It is just two years and six months since the Church of England Zenana Mission commenced work in North Tinnevely, and on a review of the past I reverently and humbly thank God and take courage that He has not left us alone, but Himself has filled our hands, and opened to us many doors of usefulness. We have occupied most of the important towns and villages within a circle of forty miles round Sacheapuram. In most of them there are Christian congregations. The wives or widows of the C.M.S. agents have furnished us with the needed Bible-women.

'I am now anxious to take up some purely heathen villages. I have two places in view, and the salaries and cost of working there will be about 10 rupees per month, including house rent. These villages will be very accessible if I succeed in getting them to accept teachers.

'The first event in the past year of work was the prayer-meeting on the 8th January, when eight of my workers met me at Sacheapuram for prayer and praise for the mercies of the past year, and to seek for God's guidance and help in the year before us. We read together the sixtieth of Isaiah, also the third of Ephesians. I was pleased to notice that Meiguanam and Ruth both read and answered well, and

were not behind the other workers. They were both in my training class previous to entering upon work.

'At this meeting we resolved on collecting means for the support of one Bible-woman, to be called the Sache Bible-woman. Collections are to be brought to me in January next. I urged the workers to teach the people that they should give according to their means, for carrying on the work in their midst, and not expect us to give them everything gratis. Unfortunately this latter idea is widespread, not only among the heathen, but among our agents as well, who consider it *infra dig.* to ask or accept an anna or two as the case may be. When I told them of the trouble the ladies take in England to collect for their pay they were surprised. It would be a different matter if the people could not afford to pay fees, but most of our pupils are in good circumstances, and would not miss the few annas per month that I have asked them for to help on the good work. The mistake has been, that, from fear of doors being closed, we have been too sensitive on this point, but a judicious arrangement to teach no one who will not pay something, will, I am sure, effect good in two ways,—make the pupils more regular and the agents more alert. I make a

difference between religious and secular teaching; religious teaching is always free. I hope my little lecture on the subject will not be forgotten by my Bible-women, but result in a good sum at the close of the year.

'The Rev. V. Harcourt's visits, as manager of the Girls' Boarding-School here, and of the branch schools at Srivilliputhur, are always red-letter days in our quiet uneventful lives. He gives us sometimes an English service, always takes the Tamil service, or celebrates the Holy Communion, and we have afterwards a good chat together, and get all the news of our friends in Palamcottah, and have music after dinner, and altogether spend a happy time.

'I much enjoyed the visit of the Rev. H. P. Parker, Secretary of the C. M. Society, Calcutta, accompanied by two native clergymen, also from Calcutta, to visit the Tinnevely Missions. I was alone then, Miss Rose being away on sick certificate.

'The weekly prayer-meetings of the women in Sacheapuram have been continued during the past year. After prayer and the reading of a portion of Scripture, we generally read some religious book. We had been reading *The Women of the Bible*, and when that was finished I was at a loss for a suitable book in Tamil. I was led to choose Baxter's *Saints' Rest*. It has proved very suitable, for most of our women who come to this prayer-meeting are old Christians, and they have all acknowledged the heart-searching words of this book to be awakening.

'The Sunday-school for the girls in the Sacheapuram Boarding-School has helped to bring us near to the children's thoughts and feelings. I trust they have benefited by the hours we have spent together, communing on God's Word, and on the concerns of our immortal souls.

'At last I have taken in hand the church at Sacheapuram, so long shut up and needing repair; and the work

of restoration commenced on the 12th March. May this place called *Sacheapuram*, or "Witness Town," with its restored church, witness indeed for Him to the heathen around.

'The Christians in the surrounding hamlets come here for the Holy Communion and the baptism of their children. Being on the highroad to Srivilliputhur, the heathen sometimes stop out of curiosity to see the "white females," and thus we have had attentive listeners while our services were going on in the verandah of our bungalow. The work-people being assembled, I asked the overseer to bring them to our verandah, where morning service is usually held. The Psalms I had selected were the 84th and 127th, the lesson was from Ezra iii., and the hymn was on the first part of 2 Chronicles vi. 20, "That Thine eyes may be open upon this house day and night." There had been so much delay and such frequent disappointment in securing work-people for the commencement of the work, that I could not arrange for any clergyman to be here on the occasion, and we felt (especially those who had been present at the laying of the foundation-stone of this church in Mr. Meadows' time) how different all is now. But in a strength not our own, resting on Him who has promised to be with His people in all ages and under all circumstances, we felt cheered that we were able to begin this work to His honour and glory. The Boarding-School master conducted the service, and immediately afterwards the work of restoration commenced, and has been steadily going on, and I trust by the first week in August the church will be opened for Divine service.

'At the beginning of this year cholera raged very badly all around us. There was quite a panic in Sevakasi, for no medicines seemed to avail, and the young and strong fell as easily as the old and infirm; indeed, in many houses the latter were spared, while the former, who were the bread-

winners, were cut down after only a few hours' illness. It was a time for much earnest work ; and of many who passed away I am thankful to say that they had heard the preached Word of God, and knew where to go for comfort, though it was not given us to know the state of their minds at the last.

'In Sacheapuram itself we had no cholera, but small-pox broke out, and spread rapidly in spite of all precautions. We were all vaccinated, and this, no doubt, saved us from any deaths ; all recovered, but during the time it was trying, as I was alone. My servants were all attacked, and I had to go away to give them time to recover. Mrs. Lewis's death was a great shock to me, coming at this time of anxiety and loneliness ; at any time such a loss would be a great sorrow, but my Heavenly Father supported me, and I realised more than ever before the power of His sustaining grace.

'I will now proceed to give a short account of the villages at present occupied.

'*Sevakasi*.—This is our nearest large heathen town, a mile or two from Sacheapuram. Meiguanam, who is supported by the Hampstead Association, is working here. She was in my training class for some months before beginning work, and I find her very painstaking. The caste people here are not wealthy or influential. In most of the houses the women hear the Word of God, and listen attentively, and they have thus gained some knowledge of the Gospel. Many have learned to read for themselves. In various ways I have noticed that the heaven of God's Word is working silently in their lives. One woman came all the way to Sacheapuram to visit and consult me on a family matter. I was pleased to find that when from the Bible I showed her her duty, though it was against her wishes, she promised to do as I had advised. I have often seen her since, and found her patiently bearing her cross. Some of the women

have got on very well with their lessons and needlework. Quoting from my journal I read :—

'Visited seven houses ; five women read nicely, and repeated from Bishop Caldwell's Catechism. One remarked to me at the conclusion of her lesson, "Well, what are we to do after we have learned to read?" I said that I hoped by the time she had read some good books, she would answer that question herself ; for she would herself see the difference it made in many ways, in her life and surroundings. Another woman, telling me that she was leaving Sevakasi to visit her relations in Verrudhupetti, asked for my Bible-woman's address there, that she might go on with her lessons. I took her address as well, and sent it to my Bible-woman, and thus I keep my pupils in hand as they visit among their friends. There are many signs in this town to encourage us to move up and down quietly among the houses. Many a soul is comforted by our visits, and by the words we are enabled to speak of One who knows all their sorrows, and feels for them. May God encourage these weak ones to make confession of faith in Him !

'*Satur* is on the South India Railway, and here I have a Bible-woman at work, and Miss Rose a school. Guanabaranam is the name of the Bible-woman. She came to me from Mrs. Lewis, and she and her husband, who is the master of the school, have both given us much satisfaction. About the school I leave Miss Rose to speak. Guanabaranam has found an entrance into nearly all the respectable houses here. Once when visiting here I was in my bullock coach going down a very narrow lane, and a cry of fire was raised, and in a most incredible short time several houses burst out into flames. We could not turn the coach, and I wanted to get out, and go away on foot, but the crowd was so great and excited that it was thought dangerous to attempt it. With no little difficulty we backed the bullocks,

and got away into the highroad, where under the shade of a tree I witnessed the largest fire I had yet seen. It had been an exceptionally hot day, everything was dry as tinder, and the fire raged unchecked, for water is scarce, and had to be got from a distance. I could do no work that visit, for the people were all too much occupied for days after finding shelter for themselves. There is no church, no catechist; the Christians are few, but respectable, and I think if our religion were well represented, we should make more impression on the heathen. The Roman Catholics have a nice church. Our people are visited by a Jones' Fund catechist, and assemble for worship in Guanabaranam's house.

'*Verudhupetti* is also on the Railway. Here too we have a school and a Bible-woman at work. It is a very large town, with all castes and classes of people. Ruth, my Bible-woman, is doing a good work among the Brahmins and Vellalaks. I am trying to get a second Bible-woman for this large and important place. There is much work here. The people are willing to be instructed, and, being wealthy, have time and opportunities to learn. It may truly be said of this place that the people are "too superstitious," and are craving for the "unknown God" to satisfy their immortal souls. The women are most devout and impressionable. Daily contact with them could, with God's blessing, do much to turn their hearts from dumb idols to His worship. I often wish I could multiply myself, and be with this people more, and not neglect other less promising stations. May God send me a truly soul-loving Bible-woman for this place! At present Ruth is wanted in too many directions, and the people are jealous if she does not go to all their houses.

'I meet here very often the young widow mentioned in my last report. She is still "contemplating the Deity," as she calls it. She has not visited

me at Sacheapuram, as she fears to lose caste by coming to us.

'*Thamanaickanpetti*.—This is a small village about eight or nine miles from us. The road to it is very bad. Quoting from my journal, I find, "Had we lived on the line of rail I could have reached this place from Satur or Verrudhupetti in half an hour without fatigue. I failed to stow away my bottle of coffee firmly enough for the jolting one experiences on this road; left Sacheapuram at 3 A.M.; was too sleepy to eat anything at such an early hour, and so left without the usual toast and tea, taking a bottle of coffee that had been prepared overnight. I got into the coach, and tried to resume my slumbers, but it was impossible; soon found I must keep wide awake, and fix myself the best way I could among pillows so as not to be too cruelly knocked about. I arrived, and found the Bible-woman's family all ill with whooping-cough; no milk to be had; put up in the church. Some women visited me, but none could read, or cared to learn, they told me. In the afternoon visited the houses. A wealthy Naicker's wife is learning to read, and so is a Chetty widow. Many women congregated to listen and look on. The widow has no children, and is uncommonly well off, and seems to have none of the troubles and disagreeableness we generally associate in our mind with heathen widows. She told me that she now cared only to 'secure a happy eternity,' and hoped by learning to read good books her soul would be saved."

'I fear there is no hope of much Zenana-visiting here. The people do not care to be visited. The Chetties have not kept their promise to let their girls be taught, and my visits, which are performed with much bodily fatigue, are often useless, as regards visits to the houses. I purpose using the money spent on this place to give Verrudhupetti a second Bible-woman.

'This ends one circuit, and after a

rest at Sacheapuram we generally set out again, and first visit

Srivilliputtur.—This is a very large and important heathen town. I have two Bible-women here, supported by Miss Mullens of Bangalore and Mr. H. Stokes of Bath. Mr. Harcourt had here two schools, which we also visit. He has given up one of them since May this year, and Miss Rose has taken it on, and finds much occupation among the little ones, who are bright, intelligent children, belonging as they do to the respectable castes. Pakeyam and Ponamal, the two Bible-women, give me much work inspecting all their houses, which multiply fast. I have had to give up hearing lessons in some houses, as it took up so much time, and in these houses I say that they must let me give them the Gospel message, now that their minds are a little trained to understand. They listen, and I do think they in their hearts love the "gentle Jesus," so different from their terrible gods and goddesses; but the fear of man prevents them confessing with the mouth.

I was visiting once when there was to be a lunar eclipse next day. After a long and hot afternoon's work, I was about to go back to Mr. Paul Peter's house, where I was putting up, when a woman called out and asked if I was going to pass her over. I told her I was too tired, and besides it was getting dark, and to-morrow being the eclipse, I supposed she could not see me then, so I would be leaving for Sacheapuram, and this time I was sorry she could not be visited. "Never mind about the eclipse," she whispered to the Bible-woman; "if the lady will come, I will be ready." I was agreeably surprised, and told her I would be only too glad to stop a day longer, and accordingly I visited her next morning. She had finished all her morning duties, signs of which were unmistakable in the freshly cow-dunged floor (the floors of native houses are washed every day with cow-dung mixed in water to the consistence of a paste),

and the fresh marks of all sorts of pretty designs which they are very clever in making with a white powder on their floors and door-steps. While I was busy at lessons in this house, there was a knock at the door, and the woman went to see who wanted her. It was a Brahmin priest, freshly bathed, and marked with holy ashes. He came to prescribe the ritual to be observed that day. He looked over her to me, as I was sitting and reading to the women, and I feared for my pupil. He left, after giving her a tiny bundle of what looked to me like broom-sticks, and telling her she was to break them into every pot of water in her house, and this would act as an antidote to the poison that the snake which was swallowing the moon would vomit. The natives believe that eclipses are caused by a large snake swallowing the sun or the moon, as the case may be. She returned to me with a very incredulous smile, I thought, and on my asking her what the priest had said, she told me, and added, "I do not believe in this." I asked for some of the sticks, laughingly adding that some snake poison might fall into my food. On hearing this, all the women joined in saying, "No, no, nothing will harm you, nor do we believe such stories," and the woman handed me all the sticks she had been given.

'This is but one of the instances which show how light is breaking into these dark homes. Oh that the Sun of Righteousness might reign when heathen darkness departs! Ponamal has done very well, and I am always pleased at the thoroughness of her work. Pakeyam has had severe family afflictions. During the late cholera season she lost a dear daughter and sister very suddenly. In spite of these troubles she has worked on steadily, and manifested how sustaining is our holy religion. I have here, as with all my Bible-women, commenced the study of the Bible, giving them the Tamil Bible and Prayer Union Card, so that during my visits of inspection I can

satisfy myself that they have made it their habit to read a chapter daily. I examine on the chapters read since last I was with them. That I cannot meet my women oftener is a great drawback, for more and more do I see how unfit they are to be left for long without supervision.

'We next visit *Rajapaliam*. This is a large heathen town on which the present strides in education to be seen almost everywhere else have made no impression. There are a large number of Rajoos here, who are most conservative. There is no place here where we can put up. The church has fallen down, so I sent my tent to be pitched in the old camping-place; but that was being built upon, and on my arrival I found my tent was quite a mile and more from the town. I fear on another visit this place will not be available, as a heathen temple and rest-house are being erected upon it. The girls' school here is closed, and Pakeyam, my Bible-woman, is alone at work. I am not satisfied with the work. I have asked Mr. Vethanayagam to help, by placing a good catechist to work among the caste people. In the houses I have visited with Pakeyam the women crowd round from curiosity to see the "white lady," but Pakeyam tells me, when she visits alone, they make excuses not to learn, and will not even hear the Word, excusing themselves on the plea that they have housework. She keeps up the lessons of a few Vellalah children and women, and under much discouragement continues her visits and preachings in the houses. I am sorry I cannot visit this place oftener, and unless I get a more efficient Bible-woman I must give it up. It is twenty miles from Sacheapuram.

'My next circle of inspection begins from *Satur*. I rest there, and go on next day to *Singampetti*. This is a village a little way from Covilpetti, a railway station. The pastor's wife is my Bible-woman. I had to send my tent here all the way from Sacheapuram. Across

country it is twenty miles. Should it rain this road is impassable, and the road *via Satur* is twenty-eight miles. The pastor is likely to be moved to Covilpetti, when I intend to give up this place, as it is so inaccessible, and to occupy Covilpetti instead. The villagers are all well-to-do agriculturists. The women are instructed by Seevaratnum, my Bible-woman, and some of them are learning to read. I noticed one very bright, intelligent Maraver girl, who, although a heathen, has attended the services of our church regularly, and spends much of her time in the Bible-woman's house. She has been influenced so far as to consent to come to the Sacheapuram Boarding-School. If she prove one lamb gathered into the fold by our Bible-woman's efforts and God's blessing, it will not be all in vain that we have sown the seed in Singampetti.

'From this I move on to *Yellavarasandal* (or *Yalaventhoor*). This is ten miles by a very bad road from Singampetti. On the two last occasions that I visited this place, I could not see any of the women in the Zemindar's palace. They excused themselves in various ways. All the other houses received me gladly. A Mohammedan woman learning Tamil has kept at her lessons and made progress. Seevaratnum, as usual, had a goodly assembly of women and children gathered together in the rich widow's house of whom mention was made in my last report. We had much talk of the things that concern our immortal souls, but oh, how short seemed my time with them! I sent back to them some medicine, also some books and work. There is no dispensary here for medicine, none nearer than Sankaranainarkoil, which is a long way off.

'From here I visited *Pulliampetty*. A catechist who had been preparing for Holy Orders, and his wife Clara, live here. The latter is my Bible-woman. The road to it is just a track over rough ground, and the difficulty will be to superintend the work far as

it is from Sacheapuram. May I be guided what to do about work in such far-off places! I have not visited since Clara has been at work, but hope to go next month.

'*Yalayrumpunna*.—I visited this place from Yellavarasanandal, and appointed a Bible-woman to begin work, as it is a large and important place. Anamal is working here. She used to be at Verrudhupetti.

'I returned to Yellavarasanandal the same night, and started next morning for *Kalagoomalla*. Here we have a school and Bible-woman, and we get on to good roads. Thabitha, my Bible-woman, has many houses. I visited all. The Mohammedan girl continues her Tamil lessons, and her brother is very anxious to be taken into the Sacheapuram Boys' Boarding-School. I had much interesting conversation in all the houses. From here I am always glad to go to Vake-colum, the village where the Rev. Mr. V. Vethanagayam resides, to get a few days' rest in his nice "prophet's chamber," which he gives me,—a room off his Orphanage, which is comfortably furnished, and where I enjoy a sleep on a comfortable cot after all my joltings in the coach.

'*Sankaranainarkoil* is the next place. It is a very large town, and my heart is always stirred to see how it is wholly given up to idolatry, and how feeble seem my efforts to touch the hearts of the women. What have we to tell but the simple and old story of "Jesus and His love"? "But where is your temple?" they ask. "Do you never have feasts, or fasts, or holy days?" They point to their grand edifices, to their ceaseless Tiruvalas (feast-days), and say, "If you had something to show, we might think of

your religion." There is no Christian church here. The pastor asked me to try and get him help to build a little church and parsonage, as now he rents a house, and is put to much trouble from its being among bigoted heathen. They will not allow him to receive his agents in his house, if they happen to be non-caste men; and if he persists, they give him notice to quit, and in many other ways annoy him. I visited many Brahmin houses here, and heard the children's lessons. In this town alone there is work for one lady and half a dozen Bible-women, so large is the place. It is a long and wearisome journey home of forty miles from this place; I have to return through Rajapaliam and Srivelliputtur with posted bullocks.

'I have now carried my readers through every village occupied by Zenana teachers, and have tried to give some idea of the work in each. But it can be only a faint idea, for it would be monotonous in the extreme to tell of the "line upon line, precept upon precept," that has to be repeated in each house, varied with the surroundings and circumstances of each village and person. My Reader, who is kindly supported by Miss Wardell Potts, accompanies me in some of my visits, and speaks or reads to the men. He has also visited the hamlets surrounding Sacheapuram, with the view of preparing the way for the introduction of a girls' school, or a Bible-woman to teach from house to house.

'In conclusion, I ask for the prayers of all our friends for myself and my helpers, that we may be sustained under all difficulties, and find our God sufficient for all our need.

'HANNAH E. KEARNS.

'SACHEAPURAM, 24th July 1884.'

MISS ROSE'S REPORT.

'It is with much pleasure that I sit down to review the work of my schools for the last year. Thanks be to our

Heavenly Father for so graciously preserving us and our fellow-workers in safety during the time when cholera

and small-pox were carrying away so many. It was a great shock to all of us—heathens as well as Christians—to hear of the death of dear Mrs. Lewis. She was known to every one, and will be much missed. But our loss is her gain, for she has entered into her rest.

'At the end of June 1884 I had five schools, one in each of the following towns: Verudhupetti, Satur, Srivilliputtur, Kalagoomallai, and Sankarainarkoil.

'From January 1884 I made the payment of fees compulsory, and it has been a very hard battle indeed to carry out this resolution. To each school a notice was sent to the effect that every girl was to pay a fee according to the class in which she was, and that the fee was to be paid up by the 10th of each month; failing this, the girl was to be struck off the rolls. The school-mistresses were rather alarmed on receiving the notice, and said on this condition very few, if any, girls would attend school; and that the Government grant would be small. I told them that I did not look at the Government grant so much as to the establishing of the schools on a proper basis; that they were not to be down-hearted if at first the numbers fell off—this I expected would be the case—that I was quite sure the people of the various towns in which the schools were established valued female education quite enough to make them pay the small fee rather than that the schools should be closed. I remarked also, now that the girls have to pay, they would come far more regularly than hitherto, and the mistresses would not have the trouble of hunting them up, and dragging them to school.

'When this rule came into force many of the girls left, and some had to be sent away for not paying the fee: but this state of things lasted only a few months, after which some of the parents consented to pay, and their children returned. Perhaps there are not so many on the rolls this year

as there were last year; but the class of girls who attend is superior, and the daily attendance on the whole is far more satisfactory. This is a natural consequence; the parents, having to pay for the education, are anxious that their girls should learn as much as possible, and take the trouble to see that the girls *do* go to school every day.

'The monthly fee that I insist upon is very small, but still it is a beginning. For the quarter ending December 1883 the fees amounted to 10 annas; for quarter ending March 1884, Rs. 3 : 13; and for quarter ending June 1884, Rs. 5 : 7; so there has been a steady increase. It is a great drawback to school-work that the people make no arrangement for their children to remain on at school—at least to finish the term—when they themselves are moved to another district. It so often happens that when the girls are doing well at school, and we are looking for good results at the examination, they have to leave, as the parents are moved—no effort at all being made for the children to complete their term at school—and we lose in the Result Grants. The teachers are much discouraged by this, but I tell them that we must not look at the *money results*, but do faithful work, and leave results to God, who will overrule all for the good of both pupils and teachers.

'I hope next year to accompany my report with one from the Inspector. The schools will be examined (D.V.) in August: I could send up only three, —Verudhupetti, Satur, and Kalagoomallai.

'I shall now take the schools separately, and give an account of each.

'*Verudhupetti*.—Miss de Bunsen has taken a very kind interest in this school, and my grateful thanks are due to her and her "Little Band of Hope" for their kindness in supplying small gifts as prizes. This school has been the longest established, but I do not consider its progress as good as some of my later established ones,

and yet the girls seem anxious to learn, and the parents willing and desirous of having their daughters educated; but the attendance is poor and irregular. The girls do not get on as well as I should like. This is due to two facts: 1. The mistress is not acceptable to the people; she does not seem to exercise tact in the management of her pupils, and fails to make lessons interesting and attractive. 2. This being a large and important heathen town, there is something *special* going on every day to draw the girls from school. There is no end to the excuses given for being absent: one day it is a fast, another time a feast, or a wedding, or a death, or "Some friends have come, and I stayed at home to see them!"

"I do so wish to make this a really good school, but to get a mistress suited to the class of people is the difficulty. I must just bide my time and improve on the present teacher when I can.

"There are many opportunities of sowing the good seed, and it is for us to pray earnestly that God will help and encourage the workers, and that both the girls and women who hear the Word may be brought to love their Saviour, and, once loving Him, to have boldness to confess Him.

"*Satur.*—This school has been established a little over a year, and much credit is due to the master—Edward Pillai—for the way in which he has brought it forward. I consider this as my best school. The girls are always so neat and tidy, and seem to appreciate their master; the daily attendance is very good. Here there is no difficulty in regard to the fees. Some of the Government officials send their daughters to this school; but it is a great pity that they—the officials—make no arrangement to keep the girls in *Satur* when they are moved from place to place. The girls have to be withdrawn just as they have passed the drudgery of learning their letters. Edward Pillai has written to me saying that some of the best girls have left

school on account of their parents being moved from *Satur*.

"I have from time to time examined the children; they are quick, and, what I am glad to see, and wish I could see more of in the other schools, is that the girls are made to think for themselves. The agents are so very fond of making the girls learn the answers by heart, which they rattle off like a parrot, not understanding at all what they are saying. The girls are taught Bishop Caldwell's Elementary Catechism, and also some Bible stories. Their knowledge of both is satisfactory. On my last visit but one I gave prizes to each girl who paid her fee, and to those who had been regular in attendance. I asked two of the bigger girls to write a letter, which I would have translated and sent to England. They were delighted at the idea, and each wrote a letter, but they were so much alike that I sent only one to Mrs. Sandys. The children seem to like the idea of sending to, and receiving letters from, England.

"*Srivilliputtur.*—This school was under the Rev. V. Harcourt until April 1884. He expressed a wish that I should take charge of it, and this I was only too glad to do, so from May it has been under me. I examined the elder girls—those who could read pretty well—in the first three chapters of Bishop Caldwell's Catechism, which were well learned. I was glad to find that the girls, besides giving the answers as in the book, could, when asked, give the meaning in their own words. To do this they must have taken an interest in the lesson, and thought over the explanations given by the teacher. The little ones could tell me some of the Old Testament stories they had been taught, one little girl beginning the story, and each of the others recording a portion in turn until one story was concluded, when a new one was begun.

"There is work indeed to be done here, and I pray that the teacher may ever keep in view the bringing of these

little ones into the fold of Christ's Church.

'*Kalagoomallai* and *Sankaranainarkoil*.—These schools have been in work since November 1883. The numbers on the rolls are small, but I am thankful a beginning has been made. They do not seem to get on very well: the people do not care very much to have their daughters educated. In Sankaranainarkoil it is with difficulty that the people are induced to send their *boys* to schools. In most places the education of the sons is now well looked after and insisted upon, but not so here, and I think it splendid to be able to show an attendance of from ten to fifteen *girls* a month, and *all* of these pay fees.

'*Rajapollium*.—This school I had to close in January 1884, as the mistress did not care for the work, and the children were very irregular in their attendance. I have tried to get the school up again, and a new master opened school in July: the people are so very bigoted, and do not care at all to have a girls' school. The master expects to have great difficulty in getting even six or eight girls to come. I have told him not to be discouraged, but to seek help from God. He was recommended by the Rev. V. Vedhanagayam, and has been accustomed to school-work for some years.

'ADELA M. ROSE.

'SACHEAPURAM, 24th July 1884.'

TREVANDRUM.

We hope that soon after this is in our readers' hands Miss Blandford will have returned to her post. Our last volume (p. 315) gave a full account of the work from her own pen. We need only now remind our friends that the native State of Travancore, of which Trevandrum is the capital, is an exceptionally interesting country. It claims to have received Christianity in apostolic times from the preaching of the apostle Thomas, and more than one in five of its population is nominally Christian.

The present ruler, although not a Christian, evidently realises the civilising influences of Christianity, and is himself a man of education, and friendly to our work. We commend to our readers a short and graphic article, with portrait, called 'The Maharajah of Travancore,' in the *Church Missionary Gleaner* for August 1884.

We append the report of Mrs. Smith, who in Miss Blandford's absence has had charge of her work, and of our assistant missionaries, the Misses Gahan.

MRS. SMITH'S REPORT.

'While enjoying a few weeks' holiday, my mind reverts to my work, and the interest which forms so inseparable a part of it, reminding me that a report on the last few months will be expected, though our Trevandrum work is quiet, and generally uneventful. Yet I think there are some incidents which will be read with interest. It was early in November last that Sir

Frederick and Lady Roberts visited Trevandrum, causing some little stir in this usually quiet place.

'The Maharajah gave a state banquet, to which the Society was invited, to meet his distinguished visitors. It was nice to see the cordiality and friendly feeling which animated the whole proceeding, and listen to the loyal toast proposed by

His Highness the Maharajah, as also to the speech in which he proposed the health of his illustrious guest, and replied in suitable and hearty terms by Sir F. Roberts. I would like to see the ladies of the Travancore royal family at our social meetings, and hope this is not an unsurmountable difficulty.

'Lady Roberts, with her proverbial kindness, visited my school, which, with the Misses Gahan's pupils, mustered strong. Her Ladyship was exceedingly nice, taking notice of all, hearing the children read, etc. My class girls repeated verses of the 15th chapter of St. John's Gospel, which surprised Lady Roberts, who said she had no idea the Bible was so well received. Her Ladyship seemed pleased to know so much was being done in this way, and left us with every good wish.

'On the 27th December we received the sad news of the death of the Dewan's (Honourable V. Ramiengar) youngest daughter, a bright, intelligent little girl of fourteen years. Her parents had taken her to Bangalore for her marriage with the son of the late Runga Charlu of Mysore, and it was after this ceremony they went to Madras, where Chinnamal was seized with typhoid fever, dying within a few days.

'Deep is the grief of the parents, for she was a much-beloved child. On their return I wrote to the Dewan expressing my sympathy, and received a very nice and touching reply.

'Chinnamal had been my pupil, whom I used to visit three times a week, teaching her English, music, and needlework. I was much drawn towards her, for she had very winning ways, and was ever bright and cheerful. She was very fond of the *Peep of Day*, taking great pleasure in reading it with me, often asking questions on the illustrations. How little did I think she was so soon to be taken from this world! The attendance at school has been better than expected, considering

the unhealthy season there has been, and indeed we have great cause for thankfulness to our Heavenly Father for having brought us through a trying time. Small-pox, and that most appalling of all diseases, cholera, have been very prevalent, carrying off many. It was so bad in the Fort, where my school is, that I was advised to keep camphor about me. One day, on my return from school, seeing a very ominous-looking cart with a policeman at my stables, I inquired the reason, and was told it was to take away a sick man living in the catechist's house, just behind the stables. The next morning, hearing a conversation about "cholera quite close," I felt it my duty to get the true account from the doctor living close by. Two men had come from another place, and stayed with the catechist, evidently bringing the disease with them. They both died. The doctor took immediate measures to check the disease spreading by having the catechist's house burned down, and sent me disinfecting powder to throw over the premises.

'It was almost my last thought for many nights how I should act if either of my Bible-women should be attacked. We were mercifully preserved from any further local case. It seemed like an especial gift from God that I, who have always felt a dread of this terrible disease, through which I have suffered a domestic affliction, had not at this time a moment's fear, that I marvelled at myself—so clearly is our Heavenly Father's promise carried out, "As thy day, so shall thy strength be," in small as well as great things, showing us that we need never fear, whatever duty may rise before us, but fulfil it with prayerful trust.

'With my fellow-workers, the Misses Gahan, there has been a slight change. Miss Gahan resigned at the end of the year for her marriage, and although much regretted in our work by all her pupils and by me, for her ready help with hearty affection, the work will not suffer, as Miss Ada Gahan has

taken her sister's work in the house-to-house teaching, and the third sister, Miss Minnie Gahan, has taken the school-work, which she seems to be interested in, and sends a report with mine.

'Mrs. Logan, wife of the Acting Resident, arrived at Trevandrum in December, and after the Christmas vacation kindly visited my school, showing such warm interest in the work that I at once felt her to be a valuable friend, and heard with much disappointment a few weeks after that we were to lose her and Mr. Logan from the station. Mrs. Logan presented a prize of a nice work-box for the best plain needlework in my class.

'The chaplain, Mr. Wright, at my request, kindly examined my class in English subjects, spending some hours over the work, and I am sure a portion of the report he took the trouble to write for me, if quoted here, will be perused with pleasure. Mr. Wright says :—

"I have examined the highest class of the Church of England Zenana Missionary Society girls' school in the Fort at Trevandrum, commonly known as Miss Blandford's school, at present under the care of Mrs. Smith, and I confess myself to have been very pleased with the result of the examination.

"Taking into consideration the difficulties which at present beset female education in India, especially amongst high-caste Hindus, from religious prejudices, from social customs, and an apathy on the subject which contrasts most markedly with the enthusiasm for education amongst Hindu boys, I think the success of this school, numbering 100 girls or thereabouts, of whom I believe about 95 per cent. are high-caste Hindus, is most marvellous.

"In the case of boys, the advantages of education are seen by their parents to be tangible and apparent in fitting them for responsible and remunerative employment. In that of the girls it is different; they only look forward to

marriage at an early age, and thus the results of education, as far as girls are concerned, are, to the mothers at least (who have in Travancore the chief charge of the children), abstract, if not visionary; not having been educated themselves, they can at the most only appreciate the value of education for their daughters very imperfectly; the taste has to be cultivated, the want created, and in this way, *i.e.* in creating a taste for and appreciation of, female education, and in raising woman to her proper position in society, this school, founded by Miss Blandford, has done, is doing, and will do, a great work, not only in Trevandrum, but throughout Travancore,—a work which is beginning even now, but which will in the future accomplish, I doubt not, a great and mighty result in the overthrowing of ignorance and superstition, and in promoting true religion and domestic happiness.

"With regard to the examination itself, the *memoriter* Scripture was very good, and all the girls appeared to be well acquainted with the great principles of Christianity.

"I was pleased to notice that when speaking on religious subjects all the girls (though Hindus) were very reverent and devout."

'Mr. Caley of the C.M.S., while visiting Trevandrum, considered our mission school one of the objects of interest to visit, so he and Mrs. Caley spared a whole morning over the work. They first accompanied me on a visit to their Highnesses the Ranis and their husbands, who are always very pleased to see English visitors, receiving us in their drawing-room, and after perhaps a moment's restraint, conversation begins to flow, and what with looking at needlework, portraits of the royal family, and hearing the Venar played, we find ourselves lingering longer than intended.

'Mr. and Mrs. Caley were much interested in the school-work. Mr. Caley, being able to converse in

Malayalim, made his visit appreciated by all. He kindly took the Bible class, and the earnest faces showed the pleasure and interest the teachers and girls felt in all he was telling them. Mrs. Caley was interested in the needlework, purchasing some strips of cross-stitch work on holland done by the children, which she thought so useful and pretty for trimming. This kind of needlework is much liked, and nicely done by the very young children; it is easy for them, and there is the double advantage of the work of even the smallest children being made use of. I have sold many strips for trimming children's frocks.

I sent a box of needlework to the Madras branch of the National Indian Association Work Exhibition, including two large dolls entirely dressed in the school, and have been gratified by receiving a prize for crewel-work and a "Certificate of Merit" for all the work sent. The girl who did the crewel-work is delighted at receiving a prize for it, and all are pleased and encouraged at having their work favourably acknowledged.

My only, but great, vexation in my year's work was the delay of the box of things from the kind friends at home, which I ought to have had in December, but owing to an unfortunate oversight the case was landed at Karachi, so far away from its destination, and owing to the consequent delays did not come into my possession until February. *The gift from the gingerbread* was considerably rubbed off, owing to the repeated inquiries and long waiting; and Mrs. Logan, who would have been an extensive purchaser, prompted by the desire of helping our school fund, and other ladies, had left the station. Moreover there would have been more spirit in the sale during Christmas week; but having it, as I was obliged to, so late in February, the sale was, after the first day, unsatisfactory.

However, we sold a good deal on the first day, and the children's garments were very rapidly purchased. The dolls and skirts I gave to our school children at the distribution of prizes, and the kind workers would have been gratified could they have seen the happy faces of the recipients. Every child had a skirt and either a doll or some little fancy thing apart from the school prize. These things, worked and sent by English ladies, greatly enhance the value to these poor dear girls who see little or nothing beyond their limited domain; and I did not forget to tell them how happy the little English children are in preparing the pretty scrap-books to make *them* happy.

They look on a doll with very different feelings to what our English children do. They place the dolls in their rooms as ornaments, not at all understanding doing the *mamma* over them, and I am sure their dolls never have to bear the ill-usage from mischievous brothers!

We had our distribution of prizes on the 15th March, Miss Gahan's school with mine, on which occasion Her Highness the Senior Rani kindly presided. Neilu, the girl I mentioned in my last report, continued attending school regularly, and has made great progress, for which I gave her a prize for "Perseverance." All went off well, and every one seemed happy, I not the least so. At the same time there was one circumstance to partially eclipse the brightness, but not lessening the interest of the occasion,—the absence of Miss Blandford, and in this I felt we laboured under no small disadvantage. My assistant, Mrs. Westcott, and all the native teachers, helped me in everything so heartily. Our little mission band is for a while scattered: the Bible-women have gone to their families, the Misses Gahan to their home, and I have the happiness of visiting dear and valued friends. I am sure, after enjoying the holidays, we shall all,

D.V., reassemble cheerfully to continue our work, noble work—not of ourselves, but because it is our Saviour's—work for our Saviour, to teach all that He has done for all

mankind, and in the full trust of God's blessing to strengthen our weak efforts.

M. L. SMITH.

'April 15th, 1884.'

MISS ADA GAHAN'S REPORT.

'Shortly after I took up my sister's work of house-to-house visiting, I was asked to teach two new pupils, one of whom is a Brahmin fifteen years old, a pretty, gentle girl, and the wife of a Vakeel. She is getting on nicely in her studies. After her lessons, I generally read and explain a portion of *Line upon Line* to her, which lesson she always remembers well, and tells me about when I visit her again.

'The other pupil is a Malayalam lady, who did, I believe, attend Miss Blandford's school some time ago. As I do not know Malayalam, I take Maria, the Bible-teacher, with me to this house. After I have taught her other lessons, Maria reads the Scriptures to her. At first she listened attentively, but of late she has taken to arguing a great deal against the Bible. She once said she did not at all like our Book, and that if we English people read her Shastrums we would like them very much. We then asked her to relate one of her Shastras. She began by telling us about their different idols, and then ended by relating such an indecent story about one of their gods, that I was very thankful I did not know Malayalam sufficiently to understand her. I then told Maria to tell her that their gods were very immoral, and that we would be quite ashamed to read their Shastras. I pointed out at the same time that no one could possibly be ashamed to read our Bible.

'During one of my visits to Powthi's house, an elderly woman came in while I was teaching Powthi. Powthi's mother-in-law addressed her, saying, "See, my daughter-in-law is learning to read; you have a much younger daughter, why don't you let her learn?"

The old woman replied in a very grumpy tone, "Yes; learn to read, and then look out for a situation; she has plenty to do in scrubbing the pots, etc., at home."

'Maria and I then explained to her that we did not educate them to enable them to get situations, but simply that they might spend their leisure hours usefully (in reading some good book or doing some needlework), instead of wasting their time in idle chat and gossip. We then gave a Bible lesson about the Creation, with which she was much struck, and listened attentively; but I am afraid her interest in our lesson was only momentary. I have not met the old lady since.

'An old pupil of my sister's, who has given up her studies, came in to see me once, when I was at one of my houses. I asked her if she still read the Bible my sister gave her. She replied, "I took it up and read it two or three times, when some of my Brahmin friends happened to come in and see me reading; they then told me it was very wrong of us Hindus to read that book." I immediately thought of the parable of the Sower, and how the scoffing of men checked the growth of the seed in this woman's heart. How these poor heathen seem to dread the reading of the Word of Life!

'Another of my sister's pupils, who has been very ill for some time, asked to see me, so I went to her house one day. In course of conversation I asked her how she occupied her time during the day (since her great illness she has quite lost the use of her limbs); her reply was, "I read the stories in our Shastras." Maria then said to her, "You must have read these a

dozen times, and are you not tired of reading them again and again?" "Yes," she said; "I get so sleepy after reading them for a little while." Maria then said, "Why not read something new? Did not Miss Blandford give you a Bible some time ago? Read that book, and you will not feel sleepy."

'Sivagamy Ammal is reading of the wanderings of the Israelites through the wilderness with me now. She seems to take an interest in it, but I am afraid she is too bigoted to be *really* interested. She is very fond of the life of Moses, and asked me to let her read through the whole of that portion.

'My sister (Minnie) and I have

taken a missionary box between us. I took this box round during my visits, and explained to my pupils why we were collecting money. To my surprise many of them voluntarily helped, some putting in chuckrums, some eight annas, and so on.

'My sister is very much missed by all the native ladies, who always inquire so affectionately after her, and several of them visited her in her new home.

'We must only toil on patiently, and pray that the seed may take deep root in some of these hearts speedily.

'ADA GAHAN.

'TREVANDRUM, April 5th, 1884.'

MISS MINNIE GAHAN'S REPORT.

'As it is not long since I took charge of my sister's Tamil school, I am afraid I have not much of a report to give. On my first arrival at the school, I was presented by the teachers and pupils with a very nice written address—a copy of which I shall give at the end of my report—welcoming me, as well as expressing their regret at losing my sister.

'For the first month or so the daily attendance was rather small, owing chiefly to the amount of sickness then prevalent. In February several new girls asked to be admitted, so that the number on the roll is now 73, the daily average attendance 48.

'The first class is going on with their usual lessons, and since my arrival they have advanced one step in arithmetic; they now do simple short and long division. I am sorry to say the first class will be much reduced in number this year, as three of the elder girls have informed me of their being unable to attend school when it reopens after the summer vacation. This is a great evil amongst the Tamil people, for children are withdrawn from school at the early age of eleven and twelve, just the time when they are likely to make rapid progress in their studies; however, we shall

not entirely lose sight of these girls, for my sister proposes visiting and teaching them in their houses.

'My sister takes the first class in their Scripture lesson, and I take the second; the third and fourth are instructed by Rachel Moses and her sister. I was surprised to find these heathens taking such a lively interest in the Word of Life.

'The heathen girls in the first and second classes are now learning Tamil lyrics. I thought objections would be raised when I first proposed it, but to my surprise they were quite willing to learn, and always seem to enjoy the half-hour they devote to that lesson.

'I think my sister mentioned in a previous report that a lady friend had kindly offered a prize last year for plain sewing. Rs.5 were kindly given, which enabled us to get two prizes, viz. work-boxes. The two Christian girls in the first class, who work equally well, have gained them.

'Rev. and Mrs. Caley, Mrs. Thompson, and some others, visited the school in February, and were quite pleased with all they saw and heard.

'I am quite pleased with the work I have taken up here, and may God bless my endeavours, and enable me to work heartily and earnestly for Him!'

Copy of the Address.

"MOST RESPECTED AND DEAR LADIES,—With feelings of deep joy, we, the teachers and scholars of the Trevandrum Zenana Tamil School, have assembled here on this happy occasion to render thanks to our Lord, who has preserved us during another year.

"When our women were groping in darkness, it pleased our sisters in Europe to use their means and energy to open our eyes to see the advantages of female education. Our hearty thanks are due to our lady-superintendents, Miss Blandford and Mrs. Smith, who by their self-sacrificing pains did, and still continue to do, such a vast amount of good in this town.

"Among all others we are ever grateful to you and your dear sister, who have worked so hard in time and out of time to push us forward in our elementary educa-

tion. You have like a mother by kind treatment and mild punishment taught us our own as well as your language, and also needlework.

"You have further the consolation to see that girls who have undergone training under you are themselves able to work as helping hands in the good cause you have so kindly undertaken.

"The seeds from the banks of the Thambrapurny, where your dear mother works with such usefulness, are sown and watered in Trevandrum. We cannot remunerate you, but our Heavenly Father will remember you for all the good you do to us.

"In conclusion, we pray that the Lord should bless you to work among us for many more years."

'MINNIE B. GAHAN.

'TREVANDRUM, April 5th, 1884.'

COTTAYAM.

We are sorry to say no report has reached us from this station; but in the new Report of the Church Missionary Society, page 159, we read: 'Among other agencies at the central station at Cottayam are the Hindu Girls' Schools, conducted by Mrs. Neve, and partly supported by the C.E.Z.M.S. They are reported as thriving, and spiritual results are prayerfully expected.'

Cottayam has been a place of blessing in the past in connection with the remarkable work among the Hill Arrians of Travancore. And it is a place of rising importance. We hope soon to receive from Mrs. Neve some account of the Bible-woman and schools we are permitted to support.

TRICHUR.

So many pages of this volume have been enriched by letters from the Misses Coleman, that no prefatory remarks seem to be needed in introducing their annual report. May we refer our readers back to pages 97, 164, 165, 181, 211, and they will see what real ground for thankfulness and encouragement the Trichur Mission presents.

Medical Mission.

MISS COLEMAN'S REPORT.

'We are now quite settled in our new bungalow, and find how great an advantage it is to be living at this end of the town, where most of the high-

caste people have their houses, as they no longer hold back from coming to see us, and many of them have paid us visits; they also come more readily

for medicine than they did when we were living in the Christian quarter of the town. For, wonderful as it seems to us, they look upon Christians as very *low-caste* people, and say they themselves are "polluted" if they go too near them.

'After removing into the bungalow we felt how desirable it was to have a Dispensary in the compound. As friends at home and elsewhere had from time to time kindly sent contributions towards this, we were able to begin the building at once, and it was finished about a month ago. Always wishing to make the healing of the soul of paramount importance, it was thought desirable that the opening should be with a simple Gospel service, no medicine to be given on that occasion. On Sunday, July 5th, at 2 P.M., this meeting was held. The heathen in the surrounding neighbourhood having been previously invited to attend, 72 people responded to the invitation, when some of these for the first time heard of the fall of man, and the way of salvation by Jesus Christ. Others had been up to the bungalow at different times for medicine, so that to them it was not altogether a new story. But "line upon line, precept upon precept," is as necessary now as it was centuries ago. Every Sunday since, at 2 P.M., a similar service has been held. And with gratitude to God we would record that each Sunday afternoon the attendance has been larger than on the preceding. Last time about 120 persons were present. What cause for praise that they are getting an increased interest in the Word of Life! Will not Christian friends unite with us in praying that these slaves of sin and Satan may become God's free children by faith in Jesus Christ? On every day in the week, excepting Sunday, the Dispensary is opened at 8 A.M. for the benefit of the sick and suffering, when their bodily ailments are attended to free of charge. Prior to the dispensing of medicines a portion of Scripture is

read and expounded. Could those kind friends who have kindly contributed towards the building see the interest and attention with which these benighted heathen listen to the message of salvation, I am sure they would rejoice with us that God had put it into their hearts to provide a place where not only the diseases of the body are attended to, but where they may also learn how the much more fearful disease of sin can be healed, even by coming to that "Fountain which is open for sin and for uncleanness." Since the last report, 2554 patients have received medicine at the Dispensary, and 236 have been visited at their own homes.

'On one occasion we were at the house of one of the school-children who was sick, and before leaving read a portion of St. John's Gospel, tenth chapter. The mother of the child, who was present, was then asked, "Do you know who this Good Shepherd is?" to which she replied, "No." The little girl, looking up from her bed on the floor, said, with a bright smile, "Jesus is the Good Shepherd;" and on being asked other questions answered them all most satisfactorily. The mother seemed interested, and taking up the book began to read, and when asked whether she would like to have it, she said, "Yes," promising at the same time to read it; so we left it with her, breathing a prayer that the Lord would make it a blessing to her soul, and number her and her little ones among the sheep belonging to the Good Shepherd.

'During the past year three baptisms have taken place in connection with this Mission, members of one family: "Lydia," "Patros," and "Thungakutty Mary." The mother of the two latter is about forty years of age, and is very skilful in midwifery. As it was found desirable to form a "Maternity Society," for the benefit of poor women at a time when they so much need help, "Lydia" has been taken on as an assistant in this branch

of the work, which we hope to extend if funds can be got for the purpose. "Lydia" is very much liked by those whom she has attended. They speak most highly of her skill.

'By the assistance of a kind friend at home, "Thungakutty Mary" and another little girl are being educated and trained for Zenana Mission school teachers. It is impossible to say *how* valuable is assistance given in this way in a native State where it is so very difficult, indeed almost impossible, to get efficient *female* school-teachers and other agents. For as a rule the girls receive but little education, as it is the custom to marry them at twelve or thirteen years of age, after which they are wholly occupied with home duties.

"Leah," our Bible-woman nurse, is still a great help in the Mission, and is occupied in visiting in the Zenanas, teaching the women to read, as well as performing her other duties, on account of our helpers being so few. Her visits are well received by people of all castes, and she has no difficulty in getting into the houses of the high as well as the low. One Brahmin widow especially, who lost her husband a few months ago, always listens with great attention to the reading of the Bible, and would receive

"Leah's" visits at a time when "*custom*" forbade her seeing us. May we not hope that the Word of Life thus frequently heard may bring light, peace, and comfort to the soul of this bereaved one, and that she may be brought to know Him who has said, "Thy Maker is thine husband"?

'We would ask those friends who kindly sent pictures of Bible stories, illuminated texts, albums, and other useful presents last Christmas, to accept best thanks. These are very useful in our Mission work. The pictures help the people to understand the Bible stories, and make the teaching much more interesting. By the other gifts they see that Christians at a distance, whom they have never seen, and who have never seen them, yet take an interest in them for *Christ's* sake. Thus they learn that Jesus shows His love to them by putting it into the hearts of His children, though living far away, to care for them, and they are led to contrast this with the *selfishness* of heathenism.

'Oh for the hastening of that happy day, when none shall have to say to his neighbour, Know the Lord, for all shall know Him, from the least unto the greatest !

R. COLEMAN.

'August 6th, 1884.'

MISS L. COLEMAN'S REPORT.

'The new Zenana Mission House is well situated in the centre of a large Hindu population of both high and low castes, and around it all the houses are now being visited ; but as it was in our blessed Lord's time, so now in Trichur, the message is more welcomed by the poor than by the rich. Our weekly Sunday service, recently commenced in the new Dispensary for the heathen, which is well attended, is a special subject for praise and thanksgiving ; both men and women are present at it, listening most attentively to the Word preached, and the attendance has every week been on the increase, so that we hope soon that in

order to accommodate all we may have to enlarge the building.

'I am glad to say a few of the native ladies are now beginning to break through some of their old customs and prejudices, by calling to see us at the Mission House. These have generally been or still are Zenana pupils. One day, when sitting teaching on the verandah of a Brahmin house, a Brahmin, whom I had not seen before, came up and saluted me ; he then expressed astonishment at seeing me there, saying, "This is quite a new thing, teaching Brahmin women ; a short time ago it would never have been allowed. I am much surprised to see you here."

In this house also lives a Brahmin widow who cannot read, and thinks herself too old to learn, but who is always glad to have the Word of God read to her, and I believe finds comfort from it.

'There is also another Brahmin lady who has during the past year been a pupil, and can now read nicely; but God has seen it good heavily to afflict her. She has had a severe stroke of paralysis, from which she has but partially recovered, and so has been forbidden to read, but the Bible-woman and myself are always welcomed by her, and she listens attentively, and likes to have the New Testament and Bible stories read to her.

'We have lately opened another school in our neighbourhood, which was commenced with four pupils, but the number has increased to ten; also, if funds could be provided, we should like to commence two other schools in places some few miles distant, where there are none as yet; medical work also would be appreciated, as there are neither dispensaries nor a Government apothecary in either place. Our children are taught reading, writing, arithmetic, geography, English, Scripture, and plain and fancy needlework. Those who have attended regularly have during the past year made considerable progress in their studies. We have in each school only a Christian mistress and a pupil-teacher, and have no Government grants in aid for either school. Heathen masters have never been employed in this work; had they been we should in all probability have had better success in getting pupils, but the children would not have been so much under Christian influence, and they would have been less likely, we think, to be won for Christ. We have taught them many Scripture texts, in both languages, so that they may be more impressed on their memories when they leave the school; they repeat them very nicely, and will also give their meaning.

'Of all mission work I consider

school-work to be one of the most hopeful and important in which we can be engaged; early impressions are the most lasting, and the mothers listen to what their little ones have to tell them on their return from school, and in this way the Gospel is heard in houses which otherwise might never have been open to us. I would also take this opportunity of sending warmest thanks to kind friends and supporters, both at home and in America, for the help they have given during the past year in sending such pretty and useful articles for Christmas gifts and prizes, and with their gifts we ask them to breathe a prayer for these dear ones that they may in early life forsake their idols for the service of the Lord Jesus Christ, and so at last be as precious gems set in the Redeemer's crown.

'If any kind friend could send us a magic-lantern with Scripture slides we should be very glad to have it, when we give a treat at Christmas to the children in our Sunday and day schools. The former is a new work, but a very hopeful one. From thirty to forty heathen children are regularly attending it Sunday after Sunday, who are always in a hurry to begin, and ready to take their places as soon as the bell rings.

'Ruth is still with me. She is an excellent needle-woman, and I find her a great help in showing the Zenana ladies how to make up their needlework when it is finished; she also sings the Christian native lyrics very nicely, which the people are fond of hearing, and is likely to be a useful agent.

'In the last number of *India's Women* I saw there, in an extract from a letter, an account of my visit to Eranala Coota, a large Hindu town about twelve miles distant from Trichur, where no regular mission work has ever yet been done, where, if we could get the necessary funds, we should like to open a high-caste girls' school and also a dispensary. The Munsiff on that occasion promised me, if we did this, that his

daughter, a pretty Brahmin girl of ten years of age, should be my first pupil, but he did not let me know how his own mind had been poisoned by reading English infidel literature. I heard this afterwards from the Bible Society's colporteur, who, when he was last in that place, was sent for by the Munsiff who then had a long interview with him, told him of my former visit, and our conversation about the Bible; the Munsiff then said he wanted to know more about the Christian religion, so the colporteur must sit down and explain all he knew, which he was only too glad to have an opportunity of doing. After speaking together on this subject for about two hours, the

colporteur got up to go, at the same time asking the Munsiff if he would not like to buy a Bible to read for himself? The Munsiff's reply to this was, "I cannot do that, for in less than two hours the whole town would know of it, and every one would be talking about it; but I have an English Bible which I am reading daily, although my wife is very angry indeed with me for doing so." Such little incidents as these, which come to us from time to time, are interesting, and help to cheer us on in our lonely and difficult work, knowing that in due season we shall reap, if we faint not.

'L. COLEMAN.

'August 5th, 1884.'

OOTACAMUND.

Mrs. S. Sathianadhan writes, August 10, that her husband has been asked by the Government to take a Professor's post in the Rajamundry College, and it is with great grief that she is obliged to give up her work at Ooty. She says—

'What was most trying of all was the saying good-bye to my dear school and Zenanas. How the poor women wept! . . . I remember how they would sit and watch for me, and keep their children on the lookout. It seemed so hard to go away, for I felt I had the love and confidence of the women and pupils in the school. A few English ladies have begun to take

a great interest in my families. I have met with a few real Christian sympathising souls. They were very helpful indeed, accompanying me in my visits, trying to understand the feelings of the ignorant women, and doing their best to encourage them. If we had more of these self-denying, real interest taking European ladies, India won't remain long a heathen land.'

Mrs. Sathianadhan has already made 'a few beginnings' of work at Rajamundry, which she finds a very interesting place. We refer back to her letter on page 166.

CHINA MISSION.

We now present with special interest Miss Gough's first report. And in doing so we thank God for His providential care of her during the late troubles at Foochow. On July 2, when all was as yet quiet, she writes from Foochow that the schools were closed for the usual two months' vacation, and that she proposed to accept an invitation to spend part of her vacation at Ningpo, on a visit to her old friend, the widow of the lamented Bishop Russell. Writing again on July 17, she reports her safe

arrival at Ningpo, and hopes to be back at Foochow on August 17. Meanwhile the crisis came. English ladies at Foochow had to take refuge on board an English gunboat. And all this while our missionary was enabled to rest quietly at Ningpo. Her last letter is dated August 14. She reports that on hearing the news she at once offered to return, but was prevented, as all mission-work was of necessity suspended, and she was pursuing her studies quietly at Ningpo till work at Foochow may be resumed.

FOOCHOW.

MISS E. T. GOUGH'S REPORT.

'On my arrival at Foochow, on the 18th of last December (1883), I received a very kind welcome from the Rev. and Mrs. R. W. Stewart (C.M.S.), under whose roof I had a happy home until they left Foochow in May last, on much-needed furlough. The Rev. and Mrs. C. Shaw, who have since moved into Mr. Stewart's house, have kindly asked me to continue my residence there.

'In writing of the first six and a half months spent in Foochow, I can hardly do otherwise than give the most prominent place to the work of *learning*, with which the principal part of my time has necessarily been occupied.

'Mr. Stewart had secured for me the services of a good Chinese teacher (or moonshee), so I was able to commence work with him the second day after my arrival. Although, from having lived with my father for more than twelve years in Ningpo, I was quite familiar with the language spoken there, the dialects of Foochow and Ningpo differ so widely that I was obliged to commence the study of the former almost in the same manner as an entirely new comer. At first I spent from four to five hours a day with my teacher, trying to make ears and lips familiar with the strange "tones" of this southern dialect. The Foochow dialect boasts of seven "tones," every word in the language having its rightful pitch, inflection, stress, etc. Now that I have acquired more readiness in distinguishing these

tones, I find that although my acquaintance with the Ningpo dialect may be a slight hindrance in readily acquiring a good pronunciation, this disadvantage is more than outweighed by the assistance I receive in forming my words into sentences, from my knowledge of the peculiar Chinese idioms, which seem to be almost the same in both places.

'My slight acquaintance with the Chinese written character (as the system of letter, or rather *word signs*, used here is called) has also been of value to me in beginning work here, and to this I have been trying to add by daily study both with my teacher and alone.

'For my examination, which took place when I had been in Foochow for between five and six months, I prepared, with my teacher, the Gospels of St. Luke and St. John, the Book of Genesis, and the Order for Morning and Evening Prayer; I also thoroughly studied a simple Christian Catechism in use here.

'Since then I have been studying the Gospels of St. Matthew and St. Mark, and part of the Acts of the Apostles, and it is gradually becoming easier to give the Foochow sounds to the characters, instead of the old Ningpo ones.

'My first attempt at work with the women commenced on February last, when Mrs. Stewart arranged for me to take a class of 12 or 13 women for half an hour daily. They were all learning the little Catechism re-

ferred to above, and though for some time I was only able simply to hear them repeat through the lesson, I have lately gone through the little book with them again, and have endeavoured to give simple explanations of each part.

'The work that I have specially enjoyed with them during the past term has been that on Sunday afternoons, of which I was glad to be able to relieve Mrs. Stewart last March.

'The women are divided into two classes, as for teaching during the week, and I take each class for about three-quarters of an hour, not longer, as all attend the morning and evening Sunday services held in the nice little chapel belonging to the C.M.S. College.

'We commence and close with prayer in both classes, one of the women themselves leading us all in the second prayer, sometimes so simply and earnestly. Then each of them has prepared a short repetition lesson from an easy Catechism on the Miracles. We next read a short passage of Scripture together, and I always encourage the women in the first class to talk over it themselves, and then I add a few words. We have been taking up some of the earlier miracles of our Lord, in both classes, and have tried to draw from each some special teaching.

'Some of the women have only recently come to the school, and are very ignorant; but most of them seem really anxious to be taught, and all, we hope, will profit more or less by the time spent in the school.

'During the last term (commencing with the Chinese New Year—February) there have been twenty-three women in the school. Of these, some eight or nine are wives of students in the C.M.S. College, Foochow, and we are specially glad to have these women under instruction for a time, as from their probable future position as the wives of native Christian teachers or preachers in the country districts, they will have special opportunities for

teaching their ignorant fellow-countrywomen. There are others who may in time prove to be suitable for the work of Bible-women, though for this deeply important work special qualifications are, of course, felt to be necessary.

'One elderly woman has just left the school, who will probably be employed as Bible-woman in one of the country stations or districts.

'Now that Mrs. Stewart has left for home, the Women's School is under the superintendence of Mrs. Lloyd (C.M.S.), and I am hoping next term to render her more assistance in the teaching. We have a valuable native assistant in Chitnio (the widow of one of the Fuh-Kien clergy). Her patient teaching and quiet Christian influence are very useful in the school.

'As soon as I had made some slight acquaintance with the Foochow dialect, I was advised to try and make some use of what I knew, as a means of increasing my vocabulary. As I was very anxious to begin a little work as soon as possible, I was glad to accept Mr. Stewart's proposal that I should give one hour every morning to hearing a class of little Chinese boys read and repeat a Christian Catechism. These few boys, who we hope will form the nucleus of a day-school for heathen children, have been taught by a native Christian teacher to read and write their Chinese characters, and have on the whole made fair progress. I soon gained confidence in talking to the children, and began to ask them questions, and talk to them about the meaning of the lessons they learned so well by rote.

'Recently I have tried to give an extra twenty minutes for a little Bible-picture lesson. They generally remember the stories very well, and I often have quite a show of little hands when I ask for some of the principal facts of yesterday's lesson. They are very fond of the pictures, as, indeed, are my older scholars, the women. Good Scripture prints would be very useful in helping them to realise and

remember facts in Old and New Testament history.

'Several of the boys have learned some of the hymns used here, and they delight in trying to sing them, which they do very heartily, though hardly musically.

'We have had as many as 10, I believe, at one time in the class, but the attendance lately has only numbered 7. Of these, 5 are heathen boys who come from some of the surrounding villages; and we are specially anxious to draw in as many as possible of these little untaught children to hear about the Saviour who loves all the little ones. I am very glad to be able to give a little help in the teaching; and I have really grown quite fond of some of the bright little faces which always turn to greet me when I take my seat amongst them.

'I must not omit to mention my weekly visits to Mrs. Ahok, the Chinese lady, in whose conversion Miss Foster (now Mrs. Fagg) was so largely instrumental. As Mrs. Ahok already knows a little English, and was most anxious to increase her knowledge, I arranged to go to her house every Thursday afternoon, for an hour and a half's lesson. I have been able to carry out this arrangement with very little interruption since the beginning of last April.

'After learning a few words with their meanings from a spelling-book, Mrs. Ahok reads to me from an English *Peep of Day*, translating it into Foochow, and I try to find out whether she thoroughly understands it. We always close the first hour by a little Bible lesson. She reads two or three verses from St. John's Gospel, and I help her to translate them into Chinese, and then talk to her a little about them in her own dialect. Then we have a few minutes' chat in English, and I set her an English copy—generally a text of Scripture, as she writes very fairly. I do trust that the time thus spent together may be really useful to Mrs. Ahok, as, though she seems to be truly

desirous of being a servant of the Lord Jesus, she has, of course, still much to learn of Bible truth. For some time after her husband was quite impressed by the truths of Christianity, Mrs. Ahok herself seemed to turn a deaf ear to all the instruction that the missionary ladies then here tried to impart to her. It is, indeed, encouraging to see the different spirit now manifested by her. Mrs. Ahok is one of the most intelligent and refined Chinese women that I have yet met, and it is really a pleasure to teach her.

'I very much hope that through her I may in time be able to obtain introductions to the ladies of some of the wealthy Foochow families, who, though not actually shut up in Zenanas as their Indian sisters, are practically almost as much secluded, and as far removed from ever hearing the Gospel message, unless it be taken to them in their own homes.

'I long for the time when I shall be sufficiently at home in the language to commence such work regularly.

'In looking back upon the half-year which has passed since my arrival, I cannot but feel truly thankful to God for the measure of answer which He has already acceded to what has been the sincere prayer of my heart, and I know, too, of many others for me, "O Lord, open Thou my lips, and my mouth shall show forth Thy praise." May much grace be vouchsafed to enable me, both by lips and by life, truly to show forth the praises of our Lord and Saviour amongst the people by whom I am surrounded!

'May I ask friends at home to remember the Women's School specially in their prayers, that many may go forth from it with the Word of Life both in their hearts and on their lips, to influence and to teach many of their heathen fellow-countrywomen?

'I ought to apologise for the length of this report, but necessary explanations have unavoidably taken up space.

'I sincerely hope that when I write again next year, I shall be able to tell

of having commenced visiting work amongst some of the heathen families in Foochow. Some of the elder women in the school go out from time to time to visit some of the heathen families in the little villages by which we are

surrounded, and they are often well received, and their message is listened to with attention. Will friends ask that a special blessing may descend upon these efforts?

'July 12, 1884.'

Here — and — There.

I.—HERE: *Home Items.*

THE Committee will be much obliged if the Treasurers and Secretaries of Associations will kindly remit, as soon as possible, to the Sub-Treasurer, any money they may hold on account of the Society, as the claims on its funds during the next few weeks, in connection with the departure of missionaries, etc., are necessarily large.

The Committee desire to remind their kind friends of the great advantage that would result from a more general adoption of the practice of remitting money whenever it is in hand, without waiting for the close of the financial year. The expenses of the Society have to be met month by month throughout the whole year, and as the Society has not yet been able to lay by an adequate working capital, it becomes a matter of much anxiety to provide the funds until the remittances from the country are received.

2. Our new Training Year has just commenced. We begin it with eight ladies under instruction, two of whom are giving special attention to medicine. Our young probationers have still the great advantage of being trained with Mrs. Pennefather's Home Workers at her Deaconess' Training Home, but the address is no longer 41 Ferntower Road. The Home has been removed during the vacation to 'The Willows, Paradise Row, Stoke Newington,' a spacious and handsome house, with beautiful grounds. We thank God for this. It will be an immense advantage to our new missionaries that their year of training should be spent amid surroundings so conducive to health, brightness, and happiness.

3. We are thankful to report an excellent Scripture Examination passed by our probationers at the close of the last term. The subjects of the Divinity Lectures since our present Training System began have been: In 1882-3, The Thirty-nine Articles; in 1883-4, The Pentateuch. In

1884-5 the Historical Books will be taken up. Mr. Eugene Stock has kindly promised to resume during this New Training Year his Lectures on the History of Missions, which have been found most valuable and instructive.

4. Our Committee did not meet in *August* and *September*. The *October* meeting was largely attended; and much thankfulness was felt at the return of our revered Chairman, Sir William Hill, in evidently improved health. Another offer of Honorary Service was reported, and encouraging reports given of the work of the Society both at home and abroad.

5. Speaking of Offers of Service, may we suggest to our friends a very important topic of prayer?

In Joel's wondrous prophecy, which began to be fulfilled on the Day of Pentecost (Acts ii. 17, 18), we are told that on 'daughters' as well as on 'sons,' on 'maidens' as well as on 'young men,' on 'handmaids' as well as on 'servants,' God would pour out, in the last days, of His Spirit to qualify them for His service.

We are now living in the winding-up of these last days, and we see what those who preceded us longed to see,—how truly our faithful God is at this time fulfilling this His promise. Yet we know of daughters, members of large families, and with no real work in the home circle, who have received such a baptism of the Holy Spirit that they long to be prepared for and engaged in some special sphere of service at home or abroad, but who are forbidden to think of such a thing on the ground that domestic life is their only proper sphere.

It is beyond our power to touch parents' hearts,—that is God's prerogative. But we may turn to Him, and appeal to our praying friends to unite with us in addressing EARNEST WORDS TO HIM.

May He so effectually bring home to Christian parents their duty, that they may not only not withhold their daughters, but rather encourage them willingly to offer themselves in our own or any other sphere of service for which their natural gifts may fit them,—so shall we shortly have to praise Him for an abundant supply of willing and consecrated workers.

6. We have good news from our 'Home' in Maresfield Gardens. We think our friends have little idea how much good work goes on there, and how much it helps our funds. We wish they would, when in town, favour our Secretary-Superintendent with a call.

So numerous have been the gifts and prizes sent us this year by our Working Parties and other kind friends, that we hope scarcely a child in our Schools or Zenanas will be without one when the cases now despatched are opened at Christmas.

For three weeks in succession have van-loads of cases been sent off with carefully prepared supplies of dolls, bags, needle-cases, work-boxes, kirtas, chuddas, scrap-books, pictures, texts in Indian languages, etc. etc. Very heartily do we thank the kind donors. May God's blessing rest on their gifts!

Of course, as our Missions expand, more work of this sort is needed. Gifts for 1885 will be gratefully received before September 10, plainly addressed on the outside if designed for any particular Mission.

Cases are sent also to some places in India where the choicest kinds of 'ladies' work' and small fancy articles may be sold to advantage in aid of our funds. Will our friends kindly help us in this?

It may not be widely known that a box of work can at any time be sent to supplement or supply a home sale in any part of the United Kingdom on application to the Secretary, 5 Maresfield Gardens, Hampstead, London, N.W. During the year ending March 1884 the proceeds from sales for the Society in England amounted to £5600. This sum represents much honest work in the Society's Home. It proves the necessity of such an Institution in one only of its important uses; it also shows a most cheering amount of interest and influence existing throughout the country. We take courage from the conviction that our helpers are also the Lord's remembrancers.

7. Miss H. A. Donald would gladly send a copy of the *Day of Days* each month to any missionary connected with the C.E.Z.M.S.; also she has back numbers of *India's Women*, which she would be glad to send to any one who would like to have them. These latter are a little soiled, having been lent out to read. Address—*Albert Villa, Stanwix, Carlisle.*

II.—THERE: *Foreign Items.*

I. *North India Missions.*

Calcutta.—We are glad to see that Dr. Phillips's interesting paper on 'Qualifications,' referred to in our last Number (p. 272), is printed in full in the October Number of the *Indian Evangelical Review*, which we take the opportunity of warmly recommending to our readers. It is ably edited, and issued quarterly at half-a-crown.

Mirat.—Miss Strœlin writes, August 28, 1884 :—

'A new Zenana pupil, whom I had visited only about three or four times, asked me to tell her "that beautiful story of Peter's deliverance from prison," relating to me at the same time the whole story, the particulars of which she remembered almost correctly. I was, of course, greatly surprised at her relating it to me, for I knew that she had not been under instruction before. I then found out that the person from whom she had heard this story was a poor Brahmin

widow, who, whilst doing her service as a cook in another of my Zenanas, overheard the Bible lesson while I was teaching her mistress. I had not noticed the servant at all, and I was especially pleased and encouraged, as my pupil has been showing such a great indifference to her Scripture lessons, that I thought my teaching had been all in vain. I am sure in this way many more seeds of the Truth may be spread without our knowing of it.'

II. Punjab and Sindh Missions.

Amritsar.—Miss Hewlett writes : 'We have two native ladies coming in turns daily; each three days a week, for reading and helping with the out-patients, and they will not take any pay; their help is voluntary. We are getting many more patients than ever before. Miss Sharp is well, and in good spirits, and getting on famously with the people and the work. God is blessing us.'

Batala.—Miss Hoernle writes to us from Benares, August 22, 1884 : 'I know that many friends are praying for us and the work at Batala. I have had encouragement lately. I opened a new school a few months ago at the people's own request, and after my return to Batala I hope to start my first Hindu school, to which I am looking forward with pleasure. I have several times received visits from ladies of different Zenanas, which has cheered me very much.'

Jhandiala.—Miss Catchpool writes from Dalhousie, August 19, 1884 :—
'... Since Miss Clay's departure for England in April, and Miss Parslee's illness in May, my work has been principally that of general supervision. I felt that it was above all things important that the Christian workers should be kept up to the mark, that the work for the summer must be principally done through them, and that therefore no effort spent upon them would be wasted. I therefore visited Ajnala for a fortnight at the beginning of May, and again for a week at the beginning of June; each time seeing and receiving a report from our Souran

workers. Taran-Taran has also been visited each month; while the usual Bible classes twice a week for our Bible-women have been regularly continued at Jhandiala. Thus I trust none of our dear native helpers have been forgotten, and I can thankfully say that I believe every one has endeavoured to do his or her work faithfully and well, and that through their means the work has been kept from falling back through lack of English helpers. . . .

'Many interesting circumstances have occurred; and some poor tra-

vellers on life's journey have passed to their eternal state, who, though never numbered with the Church on earth, are, we trust, now amongst the great number which no man can number around the throne above.

'One old Hindu woman, whom I think I have mentioned before, became more and more feeble. Miss Parslee sent her some cough mixture; but it was evident that old age was gradually wasting away her strength. She has spoken plainly and constantly of Jesus as the only Saviour, and has told me that she prayed to Him to pardon her sins. Whenever the Bible-women went she was glad to listen to them. On one occasion she asked one of them to pray for her, and after this had been done put her hand on the Bible-woman's head and blessed her. Before she died, she took off all her bracelets and other jewels, and gave them to her daughter-in-law, saying they were only things of this world, she had no more use for them, they were a trouble to her. This occurred in Tattian, a village which some may remember I have written about as rather unsatisfactory, for though the people were very friendly, and always glad to see us, they seemed to care very little for the message we took.

'... During the time spent at Ajnala I had some encouraging visits. A dear woman, whom Miss Clay has previously mentioned, and to whom she gave a little Testament, has evidently read it very intelligently. She was anxious to be allowed to open a

girls' school. In order that she might be better fitted for this, I tried to persuade her to attend Miss Wauton's Normal School at Amritsar for a few months, and got permission for her to reside with her children in a little house under the same roof as the school. It would have been an excellent plan both for her own good and for the children she is to teach. But there were obstacles in the way. She is a widow, but was afraid her brother would object, and that she would lose her character in the village where she lives if she were so long away from home amongst strangers. I have therefore sent her some First Reading-books and other things wherewith to begin to teach the children, and promised her a small sum monthly, with the understanding that if she can make a good beginning by getting a fair number of children, and teaching them something before I am able to visit her in the autumn, I will then make proper arrangements for a school.

'... It has been very trying all through the summer to feel that, work as hard as I could, so much more might and ought to have been done if only there had been workers. However, through our loving Father's upholding and enabling mercy, I believe that every part of the work has held its ground; and though the Village Mission has been passing through a kind of winter-time, it is ready, like a tree in spring, to shoot out buds and blossoms as soon as more favourable breezes blow.'

Dera Ismail Khan.—Our last Number (p. 274) records the decision of the Committee to promote Mrs. Thwaites's work among the women at this important station. We have now to announce that Mrs. Thwaites has been taken to her rest. She died of typhoid fever on July 24. She was a noble woman. Day by day she worked among the women of the place, and her great desire was to establish a Female Medical Mission. Her only regret, when her sudden call came, was that she had been able to do so little for the Lord. The finished work of Christ was all her stay. She rests from her labours, and her works do follow her.

III. *South India Missions.*

Madras.—The Bishop of Madras left England on the 1st of October on his return to his diocese. At two several interviews, the Bishop expressed his deep interest in our work and in our workers. The Committee are deeply indebted to his Lordship and to Miss Gell for their constant sympathy and support. The Bishop expressed a hope that the Committee would find some means of carrying on the work at Ootacamund, which is referred to in the article 'Sowing and Reaping.'

Masulipatam.—We have had an urgent appeal from Miss Brandon for a medical helper. Very heartily do the Committee wish they could respond, not to this only, but to all other such urgent claims. And they do hope and believe that ere long there will be such an advance, both in the number of their probationers and the amount of their funds, that such needs may be more promptly met.

Trichur.—The following is a cutting from the *Madras Standard*, Wednesday, August 27, 1884:—

'Lately I had occasion to pass through Trichur. It seems to be a town of rising importance. Great changes have come over it during the last decade. Of new structures there are many; trade has greatly increased, and everywhere the stir and bustle of life seem to be more marked than before. But that which strikes the attention of every careful observer more than anything else is the great good that two ladies from the far west, belonging to the Zenana Mission, are doing among their dark-skinned sisters there. The affability and winning manners of the Misses Coleman give them ready access to every Hindu house, where they instruct the women in needlework, and also hold discourses with them on religious topics. In the vicinity of their residence they have a dispensary where the sick are carefully attended to. Here, by holding Sunday afternoon meetings, which are largely attended by all classes of Hindus, including men, women, and children—

the higher classes being, with characteristic care and foresight, seated quite apart from the lower orders, so that there might be nothing repugnant to the Hindu ideas of caste distinction—they minister to the wants of the soul as well. As a crowning point in their efforts at ameliorating the social, intellectual, and moral status of Hindu women, they have opened a caste girls' school in the heart of the native town, where, in addition to the usual subjects taught in elementary schools of the kind, the girls are instructed in plain and fancy needlework and singing. Distinguished visitors have, more than once, applauded the girls for their exquisite singing, and the specimens of crochet-work they have produced are surprisingly good, especially when it is borne in mind that the Misses Coleman have been at work for but two years. Great praise is due to the ladies for having been able to produce such splendid results in such a short space of time.'

Leave-taking.



FRIDAY, October 10, 1884, was a day to be remembered. Our Committee and many hundreds of their friends met at the St. James's Lecture Hall, Eden Grove, Holloway, to take leave of our missionary band about to sail for India. Sir William Hill took the chair at three o'clock. The room was crowded in every part, in spite of unfavourable weather. The place was indeed 'too strait' for us. Some had travelled long distances to be present, and the depth of feeling was very manifest, betokening, we are quite sure, much fervent and believing prayer.

The Meeting commenced with the hymn, 'Tell it out,' very heartily sung, after which the Rev. F. A. C. Lillingstone, Vicar of St. Barnabas', Holloway, read Psalm cx., and then earnestly implored the Master's presence and the baptism of the Spirit on the Meeting.

The Chairman then spoke as follows :—

BELoved IN THE LORD,—A scene such as this is full of interest. It is cheering indeed to look upon such a band of lady missionaries going forth in obedience to the departed Lord; to hear them commended to the grace of God for the work to which they have been called, by such as are around us to-day devoted to the Missionary cause, and whose prayers in its behalf are going up, we feel assured, as a memorial before God.

Very remarkably has the intercourse of lady missionaries in the present day, penetrating those dark and dismal abodes, of some among the 100,000,000 of women in India, tended to exhibit the unity of the human family, and thus prepare the way for the free course of those tidings of peace and good-will which are to all people.

The doors are open; thousands upon thousands of women are brought under Christian instruction; hundreds of native Christian women are going about from house to house telling their heathen sisters of the love of God which is in Christ Jesus our Lord.

The European missionary is frequently invited to enter some house, where perhaps a sick woman is lying, and she soon finds herself surrounded by many women, and sitting down in their midst she tells them how that Christ died for our sins; thus, drawn by the cords of love, they cling to her as she passes out, begging her to come again soon to tell them more of Jesus.

This is not the place to speak more of the power of the Gospel upon the women; but after baptism they willingly suffer persecution and

incarceration for the Name of Christ, reading the Word of God in their solitude, and praying for their enemies.

O my Christian friends, I do not undervalue your position, wealth, rank, accomplishments, but I pray that you may have grace to use them all as talents from God. Each of you can do something by self-sacrifice to bring your gifts to bear on the true emancipation of these poor degraded heathen women, for it is only the blessed Gospel of the grace of God which can give them that freedom and liberty which we have in this our happy land.

And now, dear sisters, you who are going forth for the first time, and you who are returning to those labours with which you are familiarised, may God keep you faithful unto death, that none may take your crown.

The Instructions of the Committee were then read as follows :—

DEAR SISTERS IN THE LORD,—We meet to-day for a threefold purpose in connection with the high honour God has put upon you in calling you to go forth in His Name and ‘tell it out among the heathen that the Lord is King.’ The Committee desire not only to assign to you your work, and to convey to you their wishes regarding it, but also to express their real and tender sympathy with you in the parting hour, now so near at hand, when most of you will be called on for the first time to leave home and friends and cherished scenes for the Master’s sake, and in His blessed service ; and they further hope that (by the grace of God) these words publicly addressed to you in this solemn hour may tend to nerve and strengthen and encourage you in the work which lies before you, and perchance also to attract others to offer themselves in this holy warfare, or at least to help our Mission by their active sympathy and prayers.

1. To you, *Miss Blandford*, as the Senior Missionary on our staff, the Committee bid a respectful and cordial farewell. Two-and-twenty years have passed since you entered the mission-field, and now, in the Name of the Lord, we send you forth again, your mental eye not dim, nor your missionary strength abated. May you long be spared to throw into the work which the Master sets before you that increase of spiritual power, and that maturity of Christian experience, which is the covenant gift of our ascended Saviour, bestowed in more and more abundant measure as life and work advance ! You go again to that deeply interesting country of Travancore, where Christianity has existed probably from Apostolic times, and which now presents the paradox of being at once the most Christian and the most caste-ridden country in India. You go to face, at any rate in the Government circles, an enlightened heathenism. Upon this, the Com-

mittee need not remind you, formal Christianity will make little impression : only spiritual power can avail ; and the Committee will not fail to ask that the Lord will give you grace and wisdom to show continually in life and work, in those high circles which you are permitted to influence, that the most civilised paganism is to vital Christianity but as the pallid corpse to the healthy living man. The Committee are not without hope that you may in future have the opportunity of more frequent intercourse with the Bishop of Travancore, and that his spiritual and social influence may tend more than ever to strengthen your hands, and, by God's blessing, to develop your work.

2. The Committee regret the absence of *Miss J. Brandon*, whose name is announced in our list. Her presence was urgently required in India, and she left our shores a fortnight since. She returns to Masulipatam, recruited in health and spirits, after her well-earned furlough, to find, as we are assured, that, in spite of much sickness in the place, and much consequent strain upon those who have carried on the work in her absence, fruit has been gathered to the Master's praise, and more is quickly ripening for the harvest.

3. As the third of our party sailing to South India, the Committee address themselves next, *Miss Hodge*, to you. You are going to India for the first time ; yet we regard you to-day in no sense as a stranger. Your long stay at the Training Home has brought you constantly in contact with us, and taught us to look forward to your work with confidence and hope. Your probation-time has brought this blessing to us ; it has brought other blessings to you. And now you go to Palamcottah, to make the third of that working band from which the sainted Mrs. Lewis has been so lately called away. May her mantle rest on those who now will carry on the work ! You will find in Miss Macdonald and Miss Ling wise and tender friends, and you will let them find in you a humble, willing, prayerful, and sympathetic colleague. May the blessing of the Highest be upon you !

4. Turning now to their North India Missions, the Committee bid farewell to you, *Miss Haitz*, on your return to Bhagulpur. Your leave has been short—shorter than in most cases the Committee is disposed to sanction ; but in your case, they confidently hope, not too short. Your six months' rest, they trust, has been a real recruiting-time with you in body, mind, and soul. Of one thing they are assured. You will have a warm welcome back ; and, if we mistake not, you will be pleased to find how bravely Miss Pinniger has kept the work together in your absence. May the Lord Himself go with you, and enable you to cast on Him those

matters regarding house accommodation, etc., which do not yet seem altogether clear. Where fervent zeal is our right hand, and patient loving trust our left, God can and will use us for His glory.

5. On you, *Miss Sandys*, the Committee look with an almost parental sympathy and regard. The child of an honoured missionary father, and of a widowed mother, to whom the cause of Zenana Missions in general, and this Society in particular, owes so much, offering herself thus willingly to the Lord to take up, as it were, her father's and her mother's work in India, must surely claim a special place in our interest and in our prayers. Very thankfully does the Committee accept your offer of service ; very hopefully do we look forward to your work. God has already, since your offer came, used you at our Training Home. He will use you still at Barrackpore. There now in faith we send you to open out, as He shows the way, a special and a holy work. We cannot give you minute instructions. You know our mind. This Widows' Training Class has been long before us. It is much needed. The C.M.S. desire it as much as we do. But we must not hurry in God's work. We must not force Providences ; and so we send you out in faith and prayer. You will try and begin this class at Barrackpore. The next step God in time will show. Go, and be sure that many prayers and blessings will go with you !

6. Very earnestly have the Committee waited on the Lord to raise up a successor to our young sister Miss Norman in her important work at Peshawur ; and you, *Miss Phillips*, are nominated to that post in humble, prayerful confidence. You have been at our Training Home. Your heart has been long in our work, and you have had the great advantage of learning from personal intercourse with Mr. and Mrs. Hughes what are the special features and what the necessities of the Society's Mission in Peshawur. We do not doubt that our sister Miss Mitcheson will find in you the helper she needs. She has had a very trying year, and you will, we are assured, go forth to fill, by the grace of God, so far as zeal and love can fill it, not only the gap in the Mission, but the void in the heart. May His grace be sufficient for you !

7. Turning now to the Punjab Village Work, the Committee are sorry that *Miss Clay* is not able to be with us to-day. Our doctors advise that she should prolong for a little while her stay in England. Nevertheless we cannot but regard her as one who is leading forth to battle a band of youthful warriors. For this purpose, not for furlough or for rest, she has paid this flying visit to our shores ; and we now send on as an advanced guard three young sisters, in addition to a fourth, who, in her absence, has been sent to the Mission from Australia. These, with two ladies left

in charge, bring up the Mission staff to seven; a goodly band indeed,—the perfect number! May it represent the sevenfold grace with which each may be endowed by God the Holy Ghost! May the Lord give to her and to Miss Catchpool skill and wisdom for the most responsible work of training these young recruits and directing their labours! The Committee earnestly pray that by means of this strong reinforcement the important work before us may be fixed and consolidated, and that, to quote the language of Miss Catchpool in a recent letter, 'Though the Village Mission has been passing through a kind of "winter-time," it may be found ready, like a tree in spring, to shoot out buds and blossoms as soon as more favourable breezes blow.'

8. You, *Miss Grimwood*, have been long looking forward to India, and this particular portion of it has been some time before your mind. You will bend yourself, we are sure, to this village work with punctuality, diligence, and prayerfulness, and may the great Lord of the harvest give you acceptance among this simple people to the praise of His Name!

9. The work which you, *Miss Hanbury*, have had in hand, and which God has greatly blessed, will be found a good preparation for that to which you now give yourself in going forth to assist the Punjab Village Mission. For in Somersetshire and in the Punjab souls are stricken with the same disease, which can be cured only by the same remedy. The Committee welcome you to their ranks, as a member of a family known and loved for years by more than one among us, and long identified with the interests of Christ's kingdom. You go to seek for souls: and they pray God to give you many souls for your hire.

10. Your way to join in this work, *Miss Cooper*, has, the Committee feel, been cleared so remarkably as to afford a pledge and an earnest of blessing before you as you go forth. Where God plainly calls, and the heart unreservedly answers, blessing is sure to follow; and although your intercourse with us, as a Committee, has not been as long as usual, the fact that you have been before known to individual members of our staff leads us all to look forward with thankfulness and anticipation to your share in the important enterprise to which the Lord has called you.

And now let us ask the attention, especially of our new missionaries, to a few counsels of more general application.

First, The Committee earnestly exhort you to *Take pains with the language*. Do not count the study of it *drudgery*. Work at it diligently, accurately, punctually, with interest and pains, for the Master's sake. Think of the sacredness of the subject, how once 'the whole earth was of one language and of one speech' (Gen. x. 1); how one day

the language of Canaan shall again prevail; how in apostolic days the obstacle of divers tongues was overcome by extraordinary gifts of the Holy Ghost; how now the same blessed Spirit, in His ordinary workings, will enable those who seek His grace to master the difficulties of foreign tongues, and, as of old, to tell abroad to heathen sisters in their own tongue the wonderful works of God. Do not think it hard or unnecessary that during the first year your zeal should be spent in this channel, and all other work postponed but such as is consistent with the loosing of your tongue in the blessed Master's service.

Next, *Give the Committee your confidence.* Trust us. Identify yourselves with us. Our Committee, dear sisters, is not a generalisation or an abstraction. It is a body of warm-hearted Christian workers who follow your movements with the closest attention, and who feel themselves intrusted by God with the charge of this work. That most solemn charge we cannot, must not, delegate, for we serve a God of truth and uprightness; and a Committee which did not control its work and its workers would be a deception and unreality, displeasing in God's sight, and misleading to the Church of Christ.

Viewing the matter thus, you will not, we are confident, mistake or misjudge our position, but will rather rejoice in it, as you more and more realise the anxious care bestowed on you and your labours by those who send you forth. You will be loyal to us as we to you, for you and we are one. You will not be impatient of control. You will not think, as is sometimes said, that because you are in India and we in England, we cannot rightly judge about your work. The Committee have sources of information many and various. They have eyes and ears in every one of their stations; they are in constant communication with those who can and do weigh your work perhaps even in juster balances than yourselves. And remember, dear friends, the Committee from their position do continually what you cannot do: they view the work of each particular station in its bearings on the general work of Female Missions in India. Each missionary is naturally engrossed with her own plot of the vineyard; the Committee have in view the whole field. Again, then, we ask you to remember that union is strength, and that our Committee and its workers are one.

And *lastly*, let us all, whether administering at home or working abroad, pray against being too much wedded to our own plans in God's work. We are apt to think what has been must be: that what we plan must be brought through, perhaps even fought through. We are apt to forget that God is the Worker, we the tools; He the Potter, we the clay.

We live in strange days, when things not seen before are coming on the earth : in days when this special work of ours may any moment assume startling and unlooked-for developments. And we need to be weaned from our own methods as we have been weaned from our own righteousness. Often are God's people down-hearted because their plans have failed, when they might be rejoicing because God has used them, or would have used them, in an unlikely and an unlooked-for path. Think of Psalm cx., which was just now read. See how the conquering Saviour, Priest, and King, goes forth to war, surrounded by a loyal band of youthful followers, bright, fresh, and numerous as the dew-drops in the early morn, winning new fields day by day, and gathering with untiring energy the fruits of His conquests. But mark : they are all made '*willing in the day of His power*' (v. 3). Their wills are given up to Him. His will prevails. So it must be with us if we would follow in this victorious train.

And now, beloved, farewell. God speed your voyage. May He preserve you from sickness, and give you each a wise and thoughtful care for your health, bodily, mental, and spiritual. May He bless and comfort and repay the friends who give you up. May He keep you loyal to simple Protestant and Evangelical truth. May He fulfil to you His own gracious promise, 'My presence shall go with thee, and I will give thee rest ;' and may He give you grace in all your work for Him to fix your eyes on the great Harvest Day, when the Lord Jesus shall appear, and you shall receive a crown of glory that fadeth not away.

The Rev. E. A. STUART, M.A., Vicar of St. James', Holloway, next addressed the Meeting. He said :—

'I feel it is, first of all, incumbent on me to thank the Committee of the Church of England Zenana Missionary Society, on behalf of myself and my congregation, for giving to us this opportunity of welcoming those ladies whom now they are sending out to India. I feel it is a most interesting occasion for ourselves, as it is a solemn occasion for you. No words of mine can express the deep thankfulness we must all feel for the growing interest taken in Zenana work in India ; and I trust that interest will be deepened amongst ourselves by the proceedings of to-day, and that some here in this room may be led to come forward to take the places of those now going forth to labour amongst the women of

India. I have said it is a most interesting occasion for us, as it is a solemn one for you. I doubt not the recollection of this day will be in your hearts and memories for many many days, and that, amid all the toil and labour, the weariness and watchings, of your future life, you will look back upon this as a red-letter day to be remembered wheresoever you may be. I feel also the deep responsibility that rests on myself to-day to give you a message from the Word of God that shall be indeed a message in due season, that shall remain and cling to you, to comfort and strengthen you amid the varied scenes of your future life.

'The word of God I desire to bring before you is that verse in St. Luke's

Gospel (fifth chapter, fourth verse), where the Saviour says, "Launch out into the deep, and let down your nets for a draught." Let me ask you, then, for a few moments, to study with me this parabolic miracle. I call it a parabolic miracle, because, though all Christ's miracles are acted parables—not merely seals to the writing, but part of the writing, not merely evidences of the truth, but part of the truth which Christ came to declare—while this is true of all, it is more especially so of the draught of fishes, the turning of the water into wine, and one or two others. Nay, further, in this particular case we have our Lord's warrant for this belief, since He in the tenth verse seems to draw out the lesson which we should lay to heart: "Fear not, from henceforth thou shalt catch men." Those who would go forth to be fishers of men into the very deeps of the world would do well to read and meditate on this story, as given us in St. Luke's Gospel. First, then, I would draw your attention to the setting of the miracle; next to the command—on which I would lay especial stress, as it was by obedience to this that the object of the disciples was attained; and then to the result.

'I. The setting of the miracle: "And it came to pass that, as the people pressed upon Him to hear the Word of God, He stood by the lake of Gennesaret." "The people pressed on Him!" Why? "To hear the Word of God." And I am right thankful that your Committee lays such stress on the Word of God, that the first thing put before you in their directions as to your duty, is that it is primarily to set before the women of India the Gospel of the Lord Jesus Christ. And perfectly sure am I, that if ever the people come pressing upon you, it will be to hear the Word of God—not speculations or theories about it, but the plain Word of God itself, for remember "where the Word of the King is, there is power." And oh, if there is

one thing more than another I would exhort you to do, it is, whether in public or private, whether in the classrooms of your schools or in your visitations amongst the people, ever to hold in the forefront the Word of the Living God, for, depend upon it, if ever the people press upon you, it will be as you are able to draw out the sweetness of the Word, as you let your whole life, as well as conversation, be a putting forth of the Word of God. Yes; the people pressed to hear the Word from the lips of the Lord Jesus Christ, for in Him was incarnate wisdom; and since He, whether speaking to Pharisee or publican, laid such stress on the Word of God, as the Word in which is life, how much more do we, who follow at such a miserable distance, need to dwell solely on the Word of God as sufficient unto salvation!

'He saw two ships standing by the lake, but the fishermen were gone out of them. Then the Lord Jesus Christ entered in. What He wants is an empty pulpit. Empty pulpits make full churches. When the man is gone out, then Christ will enter in, and then may we expect to see His miracles performed. In all our Christian work, what we want is to try to be emptied of self, for then it is, and then alone, that Christ can use us. In too many pulpits there is room enough for rhetoric, room enough for logic, but not room enough for Christ; too often, it is true, there is no room for Christ in the pulpit now any more than in the inn eighteen hundred years ago, and we want therefore to be emptied of everything, that the Lord Jesus Christ may be Lord of all.

'Not only were the fishermen gone out, but they were washing their nets. And, O ye who would be fishers for men, hearken to that! They were washing their nets for another cast. In Habakkuk i. we see how those that deal treacherously catch men in their net and gather them in their drag, and burn incense to their drag, because by

them their portion is fat. Oh be careful, then, that you are not bowing down to your drag, but that ever you wash your nets in the Red Sea of the Saviour's blood, that you empurple all your teaching with the crimson stream that flowed from Calvary, that the scarlet thread of Christ's atonement runs through the whole woof and warp of everything you say! And oh, wash your nets with the tears of earnestness! Break the bread of life to those amongst whom you will go, not as some poor vassal puts food before a child, careless whether she take it or leave it, but as the tender mother deals with the little child hovering between life and death. See that mother, how she bends over her little one, and by the gentle force of her yearning love gets the child to take the needful nourishment. So wash your nets with tears of earnestness. And wash them also with tears of penitence, for opportunities lost and not taken hold of may never return again. You may scarcely ever leave a Zenana without feeling how much more earnestly you might have spoken; and then, when at home, on your knees plead for those you have visited, and ask God, for Christ's sake, to show you how to be more wise in winning souls.

"Then, when the fishermen had gone out of their ships, and were washing their nets, Christ "entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land." Some here know what that means. They thought they had been getting closer and closer to Christ; they may even have brought to Him some sick case, or, like the Canaanitish woman, some poor demoniac girl; they were pressing closer and closer, when, lo! Christ thrust out a little from the land. So even now, amid the strain caused by leaving old friends, going away from the old home to scenes in a far-off land, with some it may be that the Lord Jesus seems to be thrusting out from the land. Once all was clear and

bright and firm, but now there seems to be nothing but haze and mist between you and Him. Wherefore is this? you say. It is to teach His people; and who teaches like Christ? If Christ thrust out a little from the land, be sure it is that He would have you learn lessons of patience and trust. Just as a mother, teaching her child to walk, leads her a little way, and then goes forward, leaving the child to itself, in order to give confidence, and that the child may the sooner learn to walk, so Christ thrusts out from the land, but it is only a little way,—you are still within the reach of His voice. Listen, and you shall hear words of encouragement, words of hope, words of joy.

"II. What followed? We read, "He sat down, and taught the people out of the ship. Now when He had left speaking, He said unto Simon, Launch out into the deep, and let down your nets for a draught." This was His command, and I want you to notice this: whenever Christ gives a command you may look out to get a blessing; His command heralds in the blessing; His command is ever the precursor of blessing, and this more often than we think. Oh that we, as servants of the Lord Jesus Christ, may believe more in His power and readiness to save souls that we in obedience to His command have brought to Him! And here, after Christ had left off speaking, He looked round about the boat in which He sat and taught. There were no fish there, the product of the night's toil, and the thought may have flashed across His mind, How can I repay for the loan of this boat? for, mind you, Christ never uses anything without paying for it. And He repays most wonderfully; He recompenses with such a reward, and for such slight service too, for He Himself says not even the cup of cold water given for His sake and the Gospel's shall lose its reward. And especially should you, who are leaving home and friends, remember this promise of His: "There

is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, for My sake and the Gospel's, but he shall receive an hundredfold now in this present life, and in the world to come life everlasting." Yes; you know and I know He does repay, marvellously repays. So as He looked round on their fishing-boats, thinking how to repay them for their trouble, seeing they were empty, He said, "Launch out for a draught." How I love that command! Full and clear rings out the Saviour's command, "Launch out into the deep!" Our thoughts are to-day more especially of missionary work. Launch out into the deep of God's love! What a wide and wondrous deep it is—a depth without a bottom, a height without a top, a breadth without a bound! What an unfathomable deep is the ocean of God's love! no line can plumb its depths: it is incomparably beyond all human estimation and comprehension. Then, launch out into the deep of God's rest. Leave the heaving, sobbing, restless ocean of this world's cares, with all its murmuring and dissatisfaction, and cast yourself on the great ocean of His love, trusting therein, resting thereon, as one who is greatly beloved; trust yourself altogether to the embrace of Him who loveth you with an everlasting love. Launch out on the deep of God's providence. It is a grand thing to go forth on your mission of mercy, but it is grander far to go forth in the spirit of entire dependence on the leadings of His providence, trusting Him to guide you aright, to lead you wheresoever He would have you go. Go, then, leaning upon the Lord your God, launch out on the deep of His providence. And thus shall you be enabled to launch out on the deep of this world's misery. Oh what depths there are in India's darkness, and what depths in England's neglect! True it is that "deep calleth unto deep"—the deep of India's ignorance and darkness calls unto the deep of England's compassion; the deep of

India's sorrows calls unto the deep of England's love. O these deeps, what depths they are! The Lord invites you to launch out into these deeps and let down your nets for a draught. Do you know how the nets are made, so as to hold the fish? Warp and woof are intertwined together. And so you must intertwine the warp of truth with the woof of love. You cannot be a successful worker in this ocean by throwing in mere bundles of string. If you want to catch fish, you must have a net; you must seek for wisdom to speak the suitable word, and for grace to combine it with the loving, affectionate spirit which shall testify of your earnest desire on behalf of those to whom you go, and so shall you be able to catch souls and bring them to Christ.

'In the fifth verse we have Simon's answer to our Lord's command, "Master, we have toiled all the night, and have taken nothing: nevertheless at Thy word I will let down the net." They were not yet in a position to enjoy the bliss of complete success and trust. So they pointed to their acknowledged failure. "Master, we have toiled all night." "Master, we"! How I love that little "we" close up to the great big "Master"!—"Master, we"! "Master, we"! How much there is in these words of suggestion for ourselves. Have we not felt something of the pain of this failure? and do we not want to know how to avoid failure for the future? There was something of despondency and disappointment in their words; and it may be in some future time of your work for the Master there may come disappointment at the long and toilsome toiling before you see any miraculous draught of fishes. But remember this was through no fault of their own; it was perhaps because Christ was not with them. They had toiled all the night, they had persevered till the morning's dawn, but they had caught nothing. "Nevertheless," they said; and what a grand "nevertheless" it was! If you should ever be tempted to give up the

work you have now taken in hand by some thought that you are not cut out for this special work ; that you might be successful in some other department of Christian labour, though you cannot hope to be in this, oh let his answer of Simon's, "nevertheless, at Thy word we will let down the net," recall you to your duty of obedience, so that, with renewed power and renewed zeal, the Holy Spirit energising your whole life, you may go forward expecting great things from Him.

III. Notice now the result—first, on the fish. "When they had this done, they inclosed a great multitude of fishes, and their net brake." This is what you may expect as the great result among the women of India. Your Committee know far more about the signs of the times in India than I do, but I know this, that what we are looking for as the consequence of this work, is that when the women of India begin to get enlightened, and receive the truth into their hearts, the battlements of sin, of ignorance, and superstition, will fall on many sides. Already numbers of young men have been impressed by the preaching in the bazaars, but are kept back by the influence of the home, by mother or sister in the Zenana, from an open profession of Christ the Lord. When these women come to be enlightened by the truth of God finding its way into their hearts, then many such will be brought to the Lord Jesus. The result to the Church was this, "The disciples beckoned to their partners that they should come and help them. And they came, and filled both the ships, so that they began to sink." Very often such a result causes greater unanimity amongst the workers. They are encouraged to put forth more effort, they are more instant in prayer, they feel there is a great work to be done, and every one is anxious to come forward and help bring the fish to land. But what was the result to the individual worker? "When Simon Peter saw it, he fell down at Jesus' feet, saying, Depart from me, for I

am a sinful man, O Lord." The blessing always brings us to our knees. Every Christian man knows that the time when he felt the humblest, felt most his own insufficiency and nothingness, was the time when he had been used as a means of blessing to some soul. The blessing ought always to bring us to our knees. O my sisters, clasp the knees of Jesus, hold Him fast ; let your cry, like that of the Patriarch of old, be, "I will not let Thee go, except Thou bless me," and then shall you hear the ministerial ordination, "Henceforth thou shalt catch men." "Fear not!" Oh let those words ring in your ears as the glad sound of Christmas bells, and as you go forth to your work, fear not the voice of the evil one, fear not the difficulties of the work, fear not the obstacles Satan may put in your way, fear not though "darkness cover the earth, and gross darkness the people," fear not even the indifference of those amongst whom you labour—you shall catch men. And, mark, you shall catch them for life, and not for death, as the natural fisherman does. You shall catch some of those now swimming about in the restless ocean of the world's pleasures, and they shall have a place in the river of life that flows from the throne of God. Then at last we read "they forsook all, and followed Him." Remember Christ's own words, "If any man serve Me, let him follow Me, and where I am there shall also my servant be ; if any man serve Me, him will my Father honour."

'May God grant to you, dear sisters, who are going forth to launch out on the deep sea of India's darkness, a rich ingathering of souls into the kingdom of the Saviour! May every one whom now we speed forth with our prayers, realise continually the union there is still in Christ Jesus, that, though parted one from the other, we shall bear you up in our prayers before God ; and by and by, may we all, whether sent or sending, rejoice together in the kingdom of our Lord and Saviour Jesus Christ !'

The address was listened to with marked attention. After prayer by the Rev. Alfred Shepherd, Director of the Church Missionary Children's Home, the hymn, 'Speed thy Servants,' was sung, and the benediction pronounced by the Rev. F. E. Wigram.

The Lord's Supper was afterwards administered at St. James's, Holloway, to above 250 communicants.

So ended what the local paper rightly describes an 'extraordinary' meeting. The large numbers present, notwithstanding the inclement weather, the tone of fervent prayerfulness and sympathetic interest which pervaded the whole proceedings—all these things, and others also, gave evidence to our expectant band of workers that God was with us of a truth.

Praise and Prayer.

PRAISE.

1. THAT our Missionary at Foochow was so graciously withdrawn from the place during the late troubles (p. 313).
2. That our prayers (p. 280) in regard to the Valedictory Services received such an abundant answer; and that God vouchsafed to us, according to our petition, 'times of refreshing' indeed.
3. That so large an increase of interest in our work is being awakened among all classes.

PRAYER.

1. For journeying mercies to our Missionary band now on their way to India (p. 323).
2. For Parents in regard to Note 5, p. 318.
3. As requested by Miss Ling (p. 289), Miss Askwith (p. 293), '*the power of the Holy Ghost*,' and Mrs. Kearns (p. 300).
4. For the Women's School at Foochow, as requested by Miss Gough (p. 316).

Notices of Books, and Miscellanea.

Memoir of the Rev. Christian Theophilus Hoernle. By the Rev. J. F. D. HOERNLE. London: Simpkin, Marshall, & Co.

OUR readers will remember Bishop French's reference to Mr. Hoernle at our Dismissal Meeting at the Polytechnic in 1883. We are glad that both the Bishop and Sir W. Muir are giving their *imprimatur* to this touching record of his life. The book will be of special interest to our friends, as two of his daughters are valued members of our mission band, one at Batala, and one at Mirat. This good man had the privilege of giving seven out of ten children to missionary work. He served himself forty-two years in Persia and India, doing also much valuable literary work. Mr. Hoernle was one of the many useful missionaries South Germany has given to the Church. This biography is brief, easily read, inexpensive, and instructive. We cordially commend it to our friends and supporters.

Christian Literature for Zenana Missions. By J. MURDOCH, D.D. Madras: 1884.

This is a pamphlet of twelve pages, full of suggestive matter. Hitherto our missionaries have had to depend largely on books intended for boys; it is here suggested that 'for each language a small committee of ladies engaged in female education should be connected with the Tract and C.V.E.S. Committees to advise them in regard to tracts and books for women.' As a first step it is proposed that a complete list be made of suitable Zenana books already issued. Dr. Murdoch says regarding our honoured missionary at Batala: 'The great services rendered by A. L. O. E. under this head deserve special acknowledgment. Since she came to India in 1875 she has written nearly a hundred little books, chiefly interesting narratives, illustrative of Christian faith and duty. The latest series, just completed in English, contains expositions of twenty-four of our Lord's Parables. A. L. O. E. has designedly made her books small, as the circulation falls off rapidly with the increase of price.' We do not doubt that our sister Zenana Societies will feel with us that this is a work in which the excellent Doctor deserves our cordial co-operation.

The Church Missionary Sheet Almanack for 1885. Printed for the Society.

This Almanack is worthy of all praise. The subjects are interesting; the pictures are good; the texts are well chosen; the paper is strong; the type clear; and the price wonderfully low. We do hope our friends will use it largely for gratuitous distribution. Members of the Society can buy 100 copies for six shillings; for this small outlay a donor may send into a hundred homes a really acceptable gift, which will tend to keep him in remembrance through the year, while it can hardly fail to kindle interest in the Redeemer's kingdom, and cheer the heart with many a message from the Word. There are no less than ten pictures; and a series of texts illustrative of the Apostles' Creed. We heartily wish this excellent Almanack a larger circulation than ever.

'CHRISTMAS HAMPERS,' OR CHRISTMAS CARDS.

To the Editor.

Will you allow me to ask the readers of *India's Women* to help me raise money for our Society in the following manner—Christmas Cards have become so common that I think 'something new' may give greater pleasure this year. I have therefore prepared small hampers, filled with little gifts, useful, ornamental, and amusing, each containing at least six articles, and propose selling them at 1s. 6d., or 2s. 6d., post free, hoping that friends of the 'Church of England Zenana Mission' will give orders for them. May I ask that each order shall be accompanied by an addressed label, stating the date when the hamper is to be posted, and whether it is for a child or an adult; also enclosing a remittance? I think I must ask that orders should be sent to me not later than 11th December, for Christmas, or earlier if possible.—Believe me, yours sincerely,
M. A. E. W.

Address MISS M. A. E. W., *River Hill, Bramford, Ipswich.*

Notices to Correspondents, etc.

. *All Communications, Contributions, Books for Review, etc. etc., are to be addressed to The Secretary, Publications Committee, 9 Salisbury Square, Fleet Street, London, E.C.*

. *Correspondents will kindly note that the Magazine being the official organ of the Society, all accepted contributions are, by our Constitution, subject to the revision of the Publications Sub-Committee.*

. *Contributors are requested to write clearly on foolscap paper, on one side only of the leaf, and to keep a copy for their own use.*